

**BASAAIR AL-DARAJAAT
FI FAZAAIL AAL-E-MUHAMMAD^{asws}
BY**

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" الجزء التاسع "

Part Nine

PRELIMINARY HADEETH

(1) حدثنا أبو القاسم رحمه الله قال حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسن الصفار قال حدثنا محمد بن عيسى عن النضر بن سويد عن الحسين بن موسى عن الحسين بن زياد عن محمد بن مسلم عن أبي عبد الله عليه السلام قال أهدى إلى رسول الله صلى الله عليه وآله والجوج فيه حب مختلط فجعل رسول الله صلى الله عليه وآله يلقي إلى على حبة وحبة ويسأله أي شيء هذا وجعل على يخبره فقال رسول الله صلى الله عليه وآله أما إن جبرئيل أخبرني إن الله علمك اسم كل شيء كما علم آدم الأسماء كلها.

1 – It has been narrated to us by Abu Al-Qasim, may Allah^{azwj} have mercy on him, from Muhammad Bin Yahya Al-Attar, from Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Isa, from Al-Nazar Bin Suweyd, from Al-Husayn Bin Musa, from Al-Husayn Bin Ziyad, from Muhammad Bin Muslim, who has said:

Abu Abdullah^{asws} having said: ‘The Messenger of Allah^{saww} had been gifted some mixed seeds. The Messenger of Allah^{saww} started giving them to Ali^{asws} seed after seed and asking him^{asws}: ‘Which seed is this one?’ And Ali^{asws} started informing him^{asws}. The Messenger of Allah^{saww} said: ‘But, Jibraeel has informed me^{saww} that Allah^{azwj} has Taught you^{asws} the name of each and every thing just as He^{azwj} had Taught Adam^{as} the names of all of them’.

(2) حدثنا احمد بن محمد بن مسلم عن ابي عبد الله عليه السلام قال اهدى إلى رسول الله صلى الله عليه وآله حب فيطر من اليمن فوضعه بين يديه فقال يا على ما هذه وما هذه فاخذ على عليه السلام يجيبه عن شيء فقال إن جبرئيل أخبرني إن الله علمك الأسماء كلها كما علم آدم عليه السلام.

2 – It has been narrated to us by Ahmad Bin Muhammad Bin Muslim, who has said:

Abu Abdullah^{asws} having said: ‘The Messenger of Allah^{saww} was gifted some high quality seeds from Yemen. He^{saww} placed them in front of him^{saww}. He^{saww} said: ‘O Ali^{asws}, what is this here, and what is this here’. Ali^{asws} took them and began answering. He^{saww} said that: ‘Jibraeel has informed me^{saww} that Allah^{azwj} has Taught you^{asws} the names of all of these just as He^{azwj} had Taught Adam^{as}’.

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(1) باب في صفة رسول الله ص والائمة عليهم السلام فيما اعطوا من البصر وخصوا به من دون الناس ما يرون من الاعمال في النوم واليقظه

CHAPTER 1 – REGARDING THE QUALITIES OF THE MESSENGER OF ALLAH^{saww} AND THE IMAMS^{asws} IN WHAT THEY^{asws} HAVE BEEN GIVEN FROM THE VISION AND SPECIALISED BY IT APART FROM THE PEOPLE OF WHAT THEY^{asws} CAN SEE FROM THE DEEDS IN THE SLEEP AND IN THE WAKEFULNESS

(1) حدثنا يعقوب بن يزيد عن موسى بن سلام عن محمد بن مفرق عن ابي الحسن الرضا انه قال لنا عين لا تشبه عين الناس وفيها نور وليس للشيطان فيه شرك.

1 – It has been narrated to us by Yaqoub Bin Yazeed, from Musa Bin Salaam, from Muhammad Bin Mufraq, who has said:

Abu Al-Hassan Al-Reza^{asws} having said: 'For us^{asws} are eyes that you cannot compare with the eyes of the people, and in them is the Light, and there is no association with Shaitaan^{la} in them'.

(2) حدثنا ايوب بن نوح عن عبد الله بن المغيرة عن العلاء عن محمد بن مسلم قال قلت لابي جعفر عليه السلام الرجل يكون في المسجد فيكون الصفوف مختلف فيه الناس فاميل إليه مشيا حتى يقيمه قال نعم لا بأس به ان رسول الله صلى الله عليه وآله قال يا ايها الناس اني اريك من خلفي كما اريك من بين يدي ليقين صفوفكم أو ليخالفن الله بين قلوبكم.

2 – It has been narrated to us by Ayub Bin Nuh, from Abdullah Bin Al-Mugheira, from Al-A'la, from Muhammad Bin Muslim who said:

'I said to Abu Ja'far^{asws}, 'The man is in the Masjid. There are the different rows of the people. I lean towards him and walk until I stand next to him in one of the ranks'. He^{asws} said: 'Yes, there is no problem with it. The Messenger of Allah^{saww} said: 'O you people! I^{saww} can see you all from behind me^{saww} just as I^{saww} can see you all in front of me^{asws}, whether you all stand in your rows or you oppose Allah^{azwj} in between your hearts'.

(3) حدثنا علي بن اسماعيل عن صفوان يحيى عن علا بن رزين عن محمد بن مسلم عن ابي جعفر عليه السلام قال قلت له انا نصلي في مسجد لنا فربما كان الصف امام وفيه انقطاع فامشي إليه بجانبى حتى اقيمه قال نعم كان رسول الله صلى الله عليه وآله قال اريك من خلفي كما اريك من بين يدي ليقين صفوفكم أو ليخالفن الله بين قلوبكم.

3 – It has been narrated to us by Ali Bin Ismail, from Safwaan Yahya, from Alaa Bin Razeyn, from Muhammad Bin Muslim, who has said:

'I asked from Abu Ja'far^{asws}, '(Some times when) I am Praying in our Masjid. It may be that the row in front is broken. I walk towards it sideways until I establish it'. He^{asws} said: 'Yes, the Messenger of Allah^{saww} has said: 'O you people! I^{saww} can see you all from behind me^{saww} just as I^{saww} can see you all in front of me^{asws}, whether you all stand in your rows or you oppose Allah^{azwj} in between your hearts'.

(4) حدثنا احمد بن محمد عن ابن ابي عمير عن حماد بن عثمان عن عبد الله الحلبي عن ابي عبد الله عليه السلام قال ان رسول الله صلى الله عليه وآله قال اقيموا صفوفكم فاني اريك من خلفي كما اريك من بين يدي ولا تختلفوا فخالف الله بين قلوبكم.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hamaad Bin Usman, from Abdullah Al-Halby, who has said:

'Abu Abdullah^{asws} has narrated that the Messenger of Allah^{saww} said: 'Establish your rows, for I^{saww} can see you all from behind me^{saww} just as I^{saww} can see you all in front of me^{asws}, whether you all stand in your rows or you oppose Allah^{azwj} in between your hearts'.

(5) حدثنا الحسن بن علي قال حدثنا عبيس بن هشام قال حدثني أبو اسماعيل كاتب شريح قال حدثنا أبو عتاب زياد مولى آل دعث عن أبي عبد الله عليه السلام قال سمعته يقول اقيموا صفوفكم إذا رأيتم خلا ولا عليك ان تأخذ وراك إذا وجدت ضيقا في الصفوف ان تمشي فتتم الصف الذي خلفك أو تمشي منحرفا فتتم الصف الذي قدامك فهو خير ثم قال ان رسول الله قال اقيموا صفوفكم فاني انظر اليكم من خلفي لتقيمن أو ليخالفن الله بين قلوبكم.

5 – It has been narrated to us by Al-Hassan Bin Ali, from Ubeys Bin Hashaam, from Abu Ismail, Shurayh's writer, from Abu Ataab Zyad the slave of the family of Da'ash, who has said: 'I heard Abu Abdullah^{asws} him^{asws} say: 'Establish your rows. If you see disorder, and it is not upon you to take behind you, if you were to find narrowness in the rows, that you should walk, and complete the row which is behind you or walk divinely (here and there). Complete the row which is in front of you, for that is better'. Then he^{asws} said that: 'The Messenger of Allah^{saww} said: 'Establish your rows for I^{saww} can look at you from behind me^{saww} whether you all stand in your rows or you oppose Allah^{azwj} in between your hearts'.

(6) حدثنا احمد بن موسى عن الحسن بن موسى الخشاب عن علي بن حسان عن عبد الرحمن بن كثير قال قال أبو جعفر عليه السلام يوما ونحن عنده جماعة من الشيعة قوموا تفرقوا عني مثني وثلاث فاني اريكم من خلفي كما اريكم من بين يدي فليس عبد في نفسه ما شاء فان الله يعرفه.

6 – It has been narrated to us by Ahmad Bin Musa, from Al-Hassan Bin Musa Al-Khasha'ab, from Ali Bin Hasaan, from Abdul Rahman Bin Kaseer who said: 'Abu Ja'far^{asws} said one day, and there was a group from the Shiites with him^{asws}: 'Arise and disperse in two's and three's, for I^{asws} can see you all from behind me^{asws} just as I^{asws} can see you all from in front of me^{asws}. There is no servant in whose heart is what he desires, but, Allah^{azwj} Makes us^{asws} to recognise it'.

(7) حدثنا محمد بن الحسين قال حدثني يزيد بن اسحق قال حدثني هارون بن حمزة الغنوي الخزاز عن أبي عبد الله عليه السلام قال ان رسول الله صلى الله عليه وآله قال اقيموا صفوفكم فاني انظر اليكم من خلفي لتقيمن صفوفكم أو ليخالفن الله بين قلوبكم.

7 – It has been narrated to us by Muhammad Bin Al-Husayn, from Yazeed Bin Is'haq, from Haroun Bin Hamza Al-Ghanawy Al-Khazaaz, who has said: 'Abu Abdullah^{asws} having said that: 'The Messenger of Allah^{saww} said: 'Establish your rows, for I^{saww} can look at you all from behind me^{saww} whether you all stand in your rows or you oppose Allah^{azwj} in between your hearts'.

(8) حدثنا الحسن بن علي النعمان عن يحيى بن عمر عن ابان الاحمر عن زراره عن أبي جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله انا معاشر الانبياء تمام عيوننا ولا تمام قلوبنا ونرى من خلفنا كما نرى من بين ايدينا.

8 - It has been narrated to us by Al-Hassan Bin Ali Al-No'man, from Yahya Bin Umar, from Abaan Al-Ahmar, from Zarara, who has said: 'Abu Ja'far^{asws} having said that: 'The Messenger of Allah^{saww} said: 'The group of the Prophets^{as}, their^{as} eyes sleep, but their^{saww} hearts do not, and we^{saww} see behind us^{saww} just as we^{saww} see in front of us^{saww}.'

(9) حدثنا محمد بن الحسين عن صفوان بن يحيى عن ميمون القداح عن أبي عبد الله عليه السلام قال طلب أبو ذر رسول الله صلى الله عليه وآله فقيل له انه في حائط كذا وكذا فمضى يطلبه فدخل إلى الحائط والنبي نايم فاخذ عسيبا يابسا وكسره ليستبري به نوم رسول الله صلى الله عليه وآله قال ففتح النبي صلى الله عليه وآله عينه وقال اتخذعني عن نفسي يا ابا ذر اما علمت اني اريكم في منامي كما اريكم في يقظتي.

9 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan Bin Yahya, from Maymoun Al-Qadaah, who has said: 'Abu Abdullah^{asws} having said: 'Abu Dharr^{ar} was looking for the Messenger of Allah^{saww}. It was said to him^{ar}, that he^{saww} is at such and such a wall. He^{ar} stopped looking for him^{saww} and came to the wall, and the Prophet^{saww} was asleep. He^{asws}

took a dry stick and broke it, in order to wake up the Messenger of Allah^{saww} from his^{saww} sleep. The Prophet^{saww} opened his^{saww} eyes and said: 'You^{ar} are taking me^{saww} to be like yourself^{ar}, O Abu Dharr^{ar}? Know, that I^{saww} can see you^{ar} in my^{saww} sleep just as I^{saww} can see you^{ar} in my^{saww} wakefulness'.

(10) وعنه عن محمد بن سنان عن الحسين بن المختار عن زيد الشحام قال سمعت ابا عبد الله عليه السلام يقول طلب أبو ذر رحمه الله رسول الله صلى الله عليه وآله فليل له انه في حائط كذا وكذا فتوجه في طلبه فوجده نائما فاعظمه ان ينتبهه فاراد ان يستبيري نومه فسمعه رسول الله فرفع راسه فقال يا اباذر اتخدعني اما علمت اني ارى اعمالكم في منامي كما اريكم في يقظتي ان عيني تنام وقلبي لاينام.

10 – And from him, from Muhammad Bin Sinan, from Al-Husayn Bin Al-Mukhtar, from Zayd Al-Shahaam who said:

'I heard Abu Abdullah^{asws} say: 'Abu Dharr^{ar} was looking for the Messenger of Allah^{saww}. It was said to him^{ar} that he^{saww} is at such and such a wall. So he^{ar} proceeded in his search. He^{ar} found him^{saww} asleep. He^{ar} glorified him^{saww} that he^{saww} would pay attention to it, intending to wake him^{saww} up from his^{saww} sleep. The Messenger of Allah^{saww} heard him^{ar}. He^{saww} raised his^{saww} head and said: 'O Abu Dharr^{ar}, are you deceiving me^{saww}? But, know that I^{saww} see your^{ar} deeds in my^{saww} sleep just as I^{saww} see you all in my^{saww} wakefulness. My^{saww} eyes sleep, and my^{saww} heart does not sleep'.

(11) حدثنا محمد بن عبد الجبار عن عبد الله بن الحجال عن ابي عبد الله المكي الحذاء عن سواد ابي يعلى عن بعض رجاله قال قال امير المؤمنين للحريث الاعور وهو عنده هل ترى ما ارى فقال كيف ارى ما ترى وقال نور الله لك واعطاك ما لم يعط احدا قال هذا فلان الاول على ترعة من ترع النار يقول يا ابا الحسن استغفر لي لا غفر الله له قال فمكت هنيئة ثم قال يا حارث هل ترى ما ارى فقال وكيف ارى ما ترى وقد نور الله لك واعطاك ما لم يعط قال هذا فلان الثاني على ترعة من ترع النار يقول يا ابا الحسن استغفر لي لا غفر الله له.

11 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abdullah Bin Al-Hajaal, from Abu Abdullah Al-Makky Al-Haza'i, from Suwad Abu Ya'la, from one of his men who said:

'Amir-ul-Momineen^{asws} said to Al-Hars Al-Awr, and he was with him^{asws}: 'Do you see what I^{asws} see?' He said, 'How can I see what you^{asws} see. The Light of Allah^{azwj} is for you^{asws}, and you^{asws} have been Given what no one else has been Given'. He^{asws} said: 'This first one, so and so (Abu Bakr) is on a door from the doors of the Fire'. He said, 'O Abu Al-Hassan^{asws}, seek Forgiveness for me that Allah^{azwj} should never Forgive him'. He^{asws} was silent for a while, then said: 'O Hars, do you see what I^{asws} see?' He said, 'How can I see what you^{asws} see. The Light of Allah^{azwj} is for you^{asws}, and you^{asws} have been Given what no one else has been Given'. He^{asws} said: 'This second one, so and so (Umar) is on a door of the doors of the Fire'. He said, 'O Abu Al-Hassan^{asws}, seek Forgiveness for me that Allah^{azwj} should never Forgive him'.

(12) حدثنا سلمة بن الخطاب عن سليمان بن سماعة الحذاء وعبد الله بن محمد جميعا عن عبد الله بن القاسم عن ابي الجارود قال قال أبو جعفر الامام منا ينظر من خلفه كما ينظر من قدامه.

12 – It has been narrated to us by Salmat Bin Al-Khattab, from Suleyman Bin Sama'at Al-Haza'a and Abdullah Bin Muhammad together, from Abdullah Bin Al-Qasim, from Abu Al-Jaroud who said:

'Abu Ja'far^{asws} said: 'The Imam^{asws} from us^{asws}, he^{asws} see from behind him^{asws} just as he^{asws} sees from the front of him^{asws}'.

(13) احمد بن محمد ومحمد بن الحسين عن الحسن بن محبوب عن علي بن رئاب عن زياد الكناسي عن ابي جعفر عليه السلام قال لما كان رسول الله صلى الله عليه وآله في الغار و معه أبو الفصيل قال رسول الله صلى الله عليه وآله اني لانظر الان إلى جعفر واصحابه الساعة تغوم بينهم سفينتهم في البحر واني لانظر إلى رهط من الانصار في مجالسهم مخبتين بافئيتهم فقال له أبو الفضل اترهيم يا رسول الله صلى الله عليه وآله الساعة قال نعم فارينهم قال فمسح رسول الله صلى الله عليه وآله على عينيه ثم قال انظر فنظر فرأهم فقال رسول الله صلى الله عليه وآله ارايتهم قال نعم واسر في نفسه انه ساحر.

13 – Ahmad Bin Muhammad and Muhammad Bin Al-Husayn, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab, from Zyad Al-Kunasy, who has said:

'Abu Ja'far^{asws} has said: 'When the Messenger of Allah^{saww} was in the cave, and with him was Abu Al-Faseyl, he^{saww} said: 'Right now I^{saww} am looking at Ja'far and his companions swimming in the sea due to the capsizing of their ship, and I^{asws} am also looking at a group of the Helpers in their session, holding discussions'. Abu Al-Fazeyl (Abu Bakr) said to him^{saww}, 'O Messenger of Allah^{saww}, at this moment?' He^{saww} said: 'Yes. I^{saww} will show them to you'. He^{saww} wiped his^{saww} hand on his eyes, and then said: 'Look'. He looked. He saw them. The Messenger of Allah^{saww} said: 'Can you see them?' He said, 'Yes'. But secretly, he said to himself that he^{saww} is a magician'.

(14) حدثنا موسى بن عمر عن عثمان عيسى عن خالد بن نجيج قال قلت لابي عبد الله جعلت فداك سما رسول الله صلى الله عليه وآله ابا بكر الصديق قال نعم قال فكيف قال حين كان معه في الغار قال رسول الله صلى الله عليه وآله انى لارى سفينة جعفر بن ابي طالب تضطرب في البحر ضالة قال يا رسول الله صلى الله عليه وآله وانك لتراها قال نعم فتقدر ان ترينها قال ادن منى قال فدنا منه فمسح على عينيه ثم قال انظر فنظر أبو بكر فرأى السفينة وهى تضطرب في البحر ثم نظر إلى قصور اهل المدينة فقال في نفسه الان صدقت انك ساحر فقال رسول الله صلى الله عليه وآله الصديق انت.

14 – It has been narrated to us by Muhas Bin Umar, from Usman Isa, from Khalid Bin Najeesh who said:

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you, The Messenger of Allah^{saww} called Abu Bakr "Siddique"? He^{asws} said: 'Yes'. He said, 'How come?' He^{asws} said: 'He was with him^{saww} in the cave. The Messenger of Allah^{saww} said: 'I^{saww} am seeing the ship of Ja'far Bin Abu Talib^{as} straying, being engulfed by the disturbance of the sea. The Messenger of Allah^{saww} said: 'And would you like to see it?' He said, 'Yes. Do you^{saww} have the ability to show it?' He^{saww} said: 'Come near me^{saww}'. He came near him^{saww}. He^{saww} wiped his^{saww} hand on his eyes, then said: 'Look!' Abu Bakr looked. He saw the ship, and it was in the midst of the disturbance of the sea. Then he looked at the palaces of the inhabitants of Al-Medina. He said to himself, 'At the moment it has been ratified that you^{saww} are a magician'. The Messenger of Allah^{saww} said: 'You are the ratifier (of your faith)'.

(2) باب في الانمة انه لو كان لالسن شيعتهم اوكية لحدثوا كل امرئ بماله

CHAPTER 2 – REGARDING THE IMAMS^{asws}, EVEN IF THEY^{asws} TIE UP THE TONGUES OF THEIR SHIITES, THEY WOULD STILL TALK ABOUT THEIR WEALTH

(1) حدثنا الحسين بن علي عن العباس بن عامر عن ضريس عن عبد الواحد بن المختار عن ابي جعفر عليه السلام قال لو كان لا لسنتم اوكية لحدث كل امرئ بماله.

1 – It has been narrated to us by Al-Husayn Bin Ali, from Al-Abbas Bin Aamir, from Zareys, from Abdul Wahid Bin Al-Mukhtar, who has said:

‘Abu Ja’far^{asws} having said: ‘Even if I^{asws} had tied up your tongues, you would still talk about your wealth’.

(2) حدثنا احمد بن محمد بن الحسين بن سعيد عن فضالة بن ايوب عن ابان بن عثمان عن عبد الواحد قال قال ابو جعفر عليه السلام لو كان لالسنتم اوكية لحدث كل امرئ بماله.

2 – It has been narrated to us by Ahmad Bin Muhammad Bin Al-Husayn Bin Saeed, from Fazaalat Bin Ayyub, from Abaan Bin Usmaan, from Abdul Wahid who said:

‘Abu Ja’far^{asws} said: ‘Even if I^{asws} had tied up your tongues, you would still talk about your wealth’.

(3) حدثنا الفضل بن عامر عن موسى بن القاسم واحمد بن محمد عن موسى بن القاسم عن ابان بن عثمان عن ضريس عن عبد الواحد بن المختار عن ابي جعفر عليه السلام قال لو كان لا لسنتم اوكية لحدث كل امرئ بماله.

3 – It has been narrated to us by Al-Fazl Bin Aamir, from Musa Bin Al-Qasim and Ahmad Bin Muhammad, from Musa Bin Al-Qasim, from Abaan Bin Usmaan, from Zareys, from Abdul Wahid Bin Al-Mukhtar, who has said:

‘Abu Ja’far^{asws} having said: ‘Even if I^{asws} had tied up your tongues, you would still talk about your wealth’.

(3) باب في الامام انه يزداد الذي بعده مثل ما اوتى الاول وزيادة خمسة اشياء

CHAPTER 3 – REGARDING THE IMAM^{asws}, HE^{asws} GIVES TO THE ONE^{asws} AFTER HIM^{asws} SIMILAR TO WHAT WAS GIVEN AT FIRST, AND INCREASES IT BY FIVE THINGS

(1) حدثنا محمد بن عبد الجبار عن ابي عبد الله البرقي عن فضالة بن ايوب عن عبد الحميد بن النضر عن ابي اسماعيل عن ابي عبد الله عليه السلام قال ليس من امام يمضى الا واوتى الذي من بعده مثل ما اوتى الاول وزيادة خمسة اجزاء.

1 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abu Abdullah Al-Barqy, from Fazaalat Bin Ayub, from Abdul Hameed Bin Al-Nazar, from Abu Ismail, who has said:

‘Abu Abdullah^{asws} having said: ‘There is none from the Imam^{asws} who passed away except that he^{asws} gave to the one^{asws} after him^{asws} similar to what the previous one^{asws} gave, and increases it by five parts’.

(2) حدثنا ابراهيم بن هاشم بن ابي جعفر عن عبد الحميد بن النضر عن ابي اسماعيل قال سمعت ابا عبد الله يقول ليس من امام الا اوتى الذي يكون من بعده مثل ما اوتى الاول ويزيد خمسة اجزاء.

2 – It has been narrated to us by Ibrahim Bin Hashim Bin Abu Ja’far, from Abdul Hameed Bin Al-Nazar, from Abu Ismail who said:

‘I heard Abu Abdullah^{asws} say: ‘There is none from the Imam^{asws} except that he^{asws} gave to the one^{asws} who will be after him^{asws}, what the previous one^{asws} gave, and increases it by five parts’.

(3) حدثنا عبد الله بن محمد عن الحسن بن موسى الخشاب عن محمد بن علي عن عبد الحميد بن النضر عن ابي عبد الله عليه السلام قال ليس من امام يمضى الا واوتى مثل الاول وزيادة خمسة اجزاء.

3 – It has been narrated to us by Abdullah Bin Muhammad, from Al-Hassan Bin Musa Al-Khashaab, from Muhammad Bin Ali, from Abdul Hameed Bin AL-Nazar, who has said:

‘Abu Abdullah^{asws} having said: “There is none from the Imam^{asws} who passed away except that he^{asws} gave to the one^{asws} after him^{asws} similar to what the previous one^{asws} gave, and increases it by five parts’.

(4) باب الاعمال تعرض على رسول الله ص والائمة صلوات الله عليهم

CHAPTER 4 – THE DEEDS ARE PRESENTED TO THE MESSENGER OF ALLAH^{saww} AND THE IMAMS^{asws}

(1) حدثنا احمد بن محمد ويعقوب بن يزيد عن الحسن بن علي بن فضال عن ابي جميلة عن محمد الحلبي عن ابي عبد الله عليه السلام قال ان الاعمال تعرض على في كل خميس فإذا كان الهلال اكملت فإذا كان النصف من شعبان عرضت على رسول الله صلى الله عليه وآله وعلى علي ثم ينسخ في الذكر الحكيم.

1 – It has been narrated to us by Ahmad Bin Muhammad and Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Bin Fazaal, from Abu Jameela, from Muhammad Al-Halby, who has said:

‘Abu Abdullah^{asws} having that: ‘The deeds get presented to me^{asws} during every Thursday. If it happens to be the full moon (middle of the month), and it is the middle of Sha’baan, they get presented to the Messenger of Allah^{saww} and to Ali^{asws}, then he^{asws} registers it in the Remembrance of the Wise^{azwj}’.

(2) حدثنا يعقوب بن يزيد عن الحسن بن علي الوشاء عن احمد بن عمير عن ابي الحسن عليه السلام قال سأل عن قول الله عزوجل اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال ان اعمال العباد تعرض على رسول الله صلى الله عليه وآله كل صباح ابرارها وفجارها فاحذروا.

2 – It has been narrated to us by Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Al-Washa’a, from Ahmad Bin Umeyr, who has said:

‘Abu Al-Hassan^{asws} said, ‘I asked about the Statement of Allah^{azwj} Mighty and Majestic [9:105] **Work, Allah will see your work and His Messenger and the believers**, he^{asws} said that: ‘The deeds of the servants get presented to the Messenger of Allah^{saww} every morning, the good ones of it as well as the bad ones of it. So beware!’

(3) حدثنا محمد بن عبد الحميد عن المفضل بن صالح عن زيد الشحام قال سألته عن اعمال هذا الامة قال مامن صباح يمضى الا وهي تعرض على نبي الله اعمال هذه الامة

3 – It has been narrated to us by Muhammad Bin Abdul Hameed, from Al-Mufazzal-in Saleh, from Zayd Al-Shahaam who said:

‘I asked him^{asws} about the deeds of this community, he^{asws} said: ‘There is no morning that goes by except that in it the deeds of this community are presented to the Prophet^{saww}’.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن علي عن ابي بصير عن ابي عبد الله عليه السلام قال قلت له ان ابا الخطاب كان يقول ان رسول الله صلى الله عليه وآله تعرض عليه اعمال امته كل خميس فقال أبو عبد الله عليه السلام ليس هو هكذا ولكن رسول الله تعرض عليه اعمال هذه الامة كل صباح ابرارها وفجارها فاحذروا وهو قول الله عزوجل اعملوا فسيرى الله عملكم ورسوله والمؤمنون.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad, from Ali, from Abu Baseer, who has said:

‘I said to Abu Abdullah^{asws} that: ‘Abu Al-Khattab had said that the Messenger of Allah^{saww} receives the deeds of his^{saww} community, every Thursday’. Abu Abdullah^{asws} said: ‘It is not like that, but the Messenger of Allah^{saww}, to him^{saww} are presented the deeds of this community, every morning, good deeds as well as the bad ones. Beware, for it is the Statement of Allah^{azwj} Mighty and Majestic [9:105] **Work, Allah will see your work and His Messenger and the believers**’.

(5) حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن الحسين بن المختار عن ابي بصير عن ابي جعفر عليه السلام قال الاعمال تعرض كل خميس على رسول الله صلى الله عليه وآله وعلى امير المؤمنين صلوات الله عليهما.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin isa, from Al-Husayn Bin Al-Mukhtar, who has said:

‘Abu Ja’far^{asws} having said: ‘The deeds get presented on every Thursday to the Messenger of Allah^{saww}, and to Amir-ul-Momineen^{asws}, may Peace be upon them^{asws} both’.

(6) حدثنا عباد بن سليمان عن سعد بن سعد عن محمد بن الفضيل قال سألت ابا عبد الله عن قوله تعالى فسيري الله عملكم ورسوله فقال ان رسول الله صلى الله عليه وآله تعرض عليه اعمال امته كل صباح ابرارها وفجارها فاحذروا

6 – It has been narrated to us by Abaad Bin Suleyman, from Sa’d Bin Sa’d, from Muhammad Bin Al-Fazeyl who said:

‘I asked Abu Abdullah^{asws} about the Statement of the High^{azwj} **[9:105] Allah will see your work and His Messenger and the believers.** He^{asws} said that: ‘The deeds of the community of the Messenger of Allah^{saww} are presented to him^{saww} on every morning, good ones of it as well as the bad ones of it. So beware!’

(7) حدثنا احمد بن محمد عن الحسن بن علي الوشا قال سمعت الرضا عليه السلام يقول ان الاعمال تعرض على رسول الله صلى الله عليه وآله ابرارها وفجارها

7 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Al-Washaa who said:

‘I heard Al-Reza^{asws} say that: ‘The deeds get presented to the Messenger of Allah^{saww}, good ones of it as well as the bad ones of it’.

(8) حدثنا الحسن بن علي النعمان عن احمد بن محمد بن محمد بن ابى نصر عن محمد بن فضيل عن مسلم قال سئلته عن قول الله عزوجل اعملوا فسيري الله عملكم ورسوله والمؤمنون قال اعمال العباد تعرض على رسول الله صلى الله عليه وآله برها وفاجرها.

8 – It has been narrated to us by Al-Hassan Bin Ali Al-No’mān, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Fazeyl, from Muslim who said:

‘I asked him^{asws} about the Statement of Allah^{azwj} Mighty and Majestic **[9:105] Work, Allah will see your work and His Messenger and the believers,** he^{asws} said: ‘The deeds of the servants get presented to the Messenger of Allah^{saww}, the good ones of it as well as the bad ones of it’.

(9) حدثنا محمد بن اسماعيل عن حماد بن عيسى عن الحسين بن المختار عن ابى بصير عن ابى جعفر عليه السلام قال الاعمال تعرض كل خميس على رسول الله صلى الله عليه وآله.

9 – It has been narrated to us by Muhammad Bin Ismail, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Abu Baseer, who has said:

‘Abu Ja’far^{asws} has said: ‘The deeds get presented, every Thursday, to the Messenger of Allah^{saww}’.

(10) حدثنا موسى عن علي بن اسماعيل عن صفوان عن العلاء بن رزين عن محمد بن مسلم قال سألته عن الاعمال هل تعرض على النبي قال ما فيه شك قلت له ارايت قول الله تعالى اعملوا فسيري الله عملكم ورسوله والمؤمنون قال انهم شهود الله في ارضه.

10 – It has been narrated to us by Musa, from Ali Bin Ismail, from Safwaan, from Al-A’la Bin Razeyn, from Muhammad Bin Muslim who said:

‘I asked about the deeds, do they get presented to the Prophet^{saww}?’ He^{asws} said: ‘There is no doubt regarding it’. He^{asws} said to me, ‘Have you not seen the Statement of Allah^{azwj} **[9:105] Work, Allah will see your work and His Messenger and the believers.**’ He^{asws} said: ‘They are the witnesses of Allah^{azwj} in His^{azwj} Earth’.

(11) حدثنا احمد بن محمد عن الحسن بن علي الوشا قال سمعت ابا الحسن الرضا عليه السلام يقول ان الاعمال تعرض على رسول الله صلى الله عليه وآله ابرارها وفجارها.

11 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Al-Washaa who said:

‘I heard Abu Al-Hassan Al-Reza^{asws} say that: ‘The deeds get presented to the Messenger of Allah^{saww}, the good ones of it as well as the bad ones of it’.

(12) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن الحسين بن سعيد عن جعفر وفضاله عن سعيد عن عبد الله بن سنان عن ابي عبد الله عليه السلام قال ان اعمال امة محمد صلى الله عليه وآله تعرض على رسول الله صلى الله عليه وآله في كل خميس فيستحيى احدكم من رسول الله ان تعرض عليه القبيح.

12 – It has been narrated to us by Abdullah Bin Ja’far, from Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ja’far and Fazala, from Saeed, from Abdullah Bin Sinan, who has said;

‘Abu Abdullah^{asws} having said that: ‘The deeds of the community of Muhammad^{saww} get presented to the Messenger of Allah^{saww} during every Thursday. Each one of you should be ashamed from the Messenger of Allah^{saww} that his ugly deeds will get presented to him^{saww}’.

(13) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن محمد بن الفضيل عن صاحبه قال ان اعمال هذه الامة تعرض على رسول الله صلى الله عليه وآله في كل خميس ابرارها وفجارها.

13 – It has been narrated to us by Abdullah Bin Ja’far, from Muhammad Bin Isa, from Muhammad Bin Al-Fazeyl, who has said:

‘My Master^{asws} has said that: ‘The deeds of this community get presented to the Messenger of Allah^{saww} during every Thursday, good ones of it as well as the bad ones of it’.

(14) حدثنا احمد بن محمد عن علي بن الحكم عن داود بن النعمان عن ابي ايوب عن محمد بن مسلم عن ابي جعفر عليه السلام قال ان اعمال العباد تعرض على نبيكم كل عشية الخميس فليستحيى احدكم ان تعرض على نبيه العمل القبيح.

14 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Dawood Bin Al-No’mān, from Abu Ayyub, from Muhammad Bin Muslim, who has said:

‘Abu Ja’far^{asws} having said that: ‘The deeds of the servants get presented to your Prophet^{saww}, every Thursday evening. Each one of you should be ashamed of presenting his ugly deeds to his Prophet^{saww}’.

(15) حدثنا احمد بن محمد عن علي بن الحكم عن منصور الزرج عن سليمان بن خالد عن ابي عبد الله عليه السلام قال سمعته يقول ان اعمال العباد تعرض كل خميس على رسول الله صلى الله عليه وآله فإذا كان يوم عرفه هبط الرب تبارك وتعالى وهو قول الله تبارك وتعالى وقدمنا إلى ما عملوا من عمل فجعلناه هباء منثورا فقلت جعلت فداك اعمال من هذه قال اعمال مبغضينا ومبغضي شيعتنا.

15 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Mansour Al-Bazraj, from Suleyman Bin Khalid, who has said:

‘I heard Abu Abdullah^{asws} say that: ‘The deeds of the servants get presented, every Thursday to the Messenger of Allah^{saww}. If it was the day of Arafa, the Lord^{azwj} Sends (them) down, and it is the Statement of Allah^{azwj} Blessed and High **[25:23] And We shall turn to whatever deeds they did and We shall make such deeds as floating dust scattered about**. I said, ‘May I be sacrificed for you, are my deeds from these?’ He^{asws} said: ‘The deeds of those that hate us^{asws} and hate our^{asws} Shiites’.

(16) حدثنا احمد بن موسى عن يعقوب بن يزيد عن محمد بن ابي عمير عن حفص بن البختري عنه عليه السلام قال تعرض الاعمال يوم الخميس على رسول الله صلى الله عليه وآله وعلى الائمة (ع).

16 – It has been narrated to us by Ahmad Bin Musa, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Hafs Bin Al-Bakhtary, who has said:

'I heard him^{asws} say: 'The deeds get presented, on the day of Thursday, to the Messenger of Allah^{saww} and the Imams^{asws}'.

(17) حدثنا ابراهيم بن هاشم بن عثمان بن عيسى عن سماعة عن ابي عبد الله عليه السلام قال سمعته يقول مالكم تسبيئون إلى رسول الله صلى الله عليه وآله فقال له رجل جعلت فداك وكيف يسبيئون فقال اما تعلمون ان اعمالكم تعرض عليه فإذا رأى فيها معصية الله سائه فلا تسئوا رسول الله صلى الله عليه وآله وسووه.

17 – It has been narrated to us by Ibrahim Bin Hashim Bin usman Bin Isa, from Sama'at, who has said:

'I heard Abu Abdullah^{asws} say: 'Do not disappoint the Messenger of Allah^{saww}'. A man said to him^{asws}, 'May I be sacrificed for you^{asws}', and how does one disappoint him^{saww}. He^{asws} said: 'But, know that your deeds get presented to him^{saww}. If he^{saww} sees disobedience to Allah^{azwj} in them, it displeases him. Do not disappoint the Messenger of Allah^{saww}, and please him, make him^{saww} happy'.

(5) باب عرض الاعمال على الائمة الاحياء والاموات

CHAPTER 5 – PRESENTATION OF THE DEEDS OF THE LIVING AND THE DEAD, TO THE IMAMS^{asws}

(1) حدثنا محمد بن الحسين ويعقوب بن يزيد عن ابن ابي عمير عن ابن اذينة عن بريد العجلي قال كنت عند ابي عبد الله ع فسألته عن قوله تعالى اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال ايانا عنى.

1 – It has been narrated to us by Muhammad Bin Al-Husayn and Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Azina, from Bureyd Al-Ajaly, who said: 'I was with Abu Abdullah^{asws}. I asked him^{asws} about the Statement of the High^{azwj} **[9:105] Work, Allah will see your work and His Messenger and the believers**', he^{asws} said: 'It means us^{asws}'.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن اديم بن الحر عن معلى بن خنيس عن ابي عبد الله عليه السلام في قول الله تبارك وتعالى اعملوا فسيرى الله ورسوله والمؤمنون قال هو رسول الله صلى الله عليه وآله والائمة تعرض عليهم اعمال العباد كل خميس.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Adeym Bin Al-Hurr, from Moala Bin Khunays, who said: 'Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} Blessed and High **[9:105] Work, Allah will see your work and His Messenger and the believers**', he^{asws} said: 'It is to the Messenger of Allah^{saww} and the Imams^{asws} that the deeds get presented to, every Thursday'.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن الميثمى قال سألت ابا عبد الله عليه السلام عن قول الله تعالى فسيرى الله عملكم ورسوله والمؤمنين قال هم الائمة.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Maysami who said: 'I asked Abu Abdullah^{asws} about the Statement of Allah^{azwj} the High **[9:105] Allah will see your work and His Messenger and the believers**', he^{asws} said: 'They^{asws} are the Imams^{asws}'.

(4) حدثنا احمد بن موسى عن الحسن بن على الخشاب عن على بن حسان عن عبد الرحمن بن كثير عن ابي عبد الله قوله قل اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال هم الائمة تعرض عليهم اعمال العباد كل يوم إلى يوم القيمة.

4 – It has been narrated to us by Ahmad Bin Musa, from Al-Hassan Bin Ali Al-Khasha'ab, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer, who has said: 'Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} **[9:105] Say: Work, Allah will see your work and His Messenger and the believers**', he^{asws} said: 'They^{asws} are the Imams^{asws}. The deeds of the servants will get presented to them^{asws} every day up to the Day of Judgement'.

(5) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن الفضيل عن ابي الحسن ع في هذه الآية قل اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال نحن هم.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Al-Fazeyl, who has said: 'Abu Al-Hassan^{asws} regarding this Verse **[9:105] Say: Work, Allah will see your work and His Messenger and the believers**', said: 'We^{asws} are they^{asws}'.

(6) حدثنا احمد بن محمد عن الحسين بن سعيد عن الحسين بن بشار عن ابي الحسن ع في قول الله تبارك وتعالى اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال نحن هم.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Husayn Bin Bashaar, who has said:

'Abu Al-Hassan^{asws} regarding the Statement of Allah^{azwj} Blessed and High **[9:105] Allah will see your work and His Messenger and the believers**', he^{asws} said: 'We^{asws} are they^{asws} (i.e. the believers)'.

(7) حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن علي عن ابي بصير عن ابي عبد الله عليه السلام قال تعرض على رسول الله صلى الله عليه وآله اعمال العباد كل صباح ابرارها وفجارها فاحذروا وهو قول الله اعملوا فسيرى الله عملكم ورسوله والمؤمنون.

7 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad, from Ali, from Abu Baseer, who has said:

'Abu Abdullah^{asws} having said: 'The deeds of the servants get presented to the Messenger of Allah^{saww} every morning, the good ones from it as well as the bad ones from it, and it is the Statement of Allah^{azwj} **[9:105] Work, Allah will see your work and His Messenger and the believers**'.

(8) حدثنا احمد بن الحسين عن ابيه عن عبد الكريم بن يحيى الخثعي عن بريد العجلي قال قلت لابي جعفر عليه السلام اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال مامن مؤمن يموت ولا كافر فتوضع في قبره حتى تعرض عمله على رسول الله صلى الله عليه وآله وعلى عليه السلام فهل جرا إلى آخر من فرض الله طاعته على العباد.

8 – It has been narrated to us by Ahmad Bin Al-Husayn, from his father, from Abdul Kareem Bin Yahya Al-Khash'ai, from Bureyd Al-Ajaly who said:

'I said to Abu Ja'far^{asws} **[9:105] Work, Allah will see your work and His Messenger and the believers**', he^{asws} said: 'There is none from the believer who dies, nor an infidel, gets placed in his grave until his deeds get presented to the Messenger of Allah^{saww}, and to Ali^{asws}. These get shown to each one^{asws} whose the obedience to whom^{asws} has been Obligated by Allah^{azwj} on the servants'.

(9) حدثنا احمد بن محمد عن رواه عن صالح بن النضر عن يونس عن ابي الحسن الرضا عليه السلام قال سمعته يقول في الامام حين ذكر يوم الخميس فقال هو يوم تعرض فيه الاعمال على الله وعلى رسوله وعلى الائمة.

9 – It has been narrated to us by Ahmad Bin Muhammad, from Saleh Bin Al-Nazar, from Yunus, who has said:

'Abu Al-Hassan Al-Reza^{asws} said, 'I heard him^{asws} say regarding the Imam^{asws} when I mentioned the day of Thursday, he^{asws} said: 'It is the day in which the deeds get presented to Allah^{azwj}, and to His^{azwj} Messenger^{saww}, and to the Imams^{asws}'.

(10) حدثنا احمد بن الحسين عن ابيه عن عبد الكريم بن يحيى الخثعي عن بريد بن معاوية العجلي قال قلت لابي جعفر عليه السلام اعملوا فسيرى الله عملكم ورسوله والمؤمنون فقال ما من مؤمن يموت ولا كافر فيوضع في قبره حتى عرض على رسول الله صلى الله عليه وآله وعلى عليه السلام فهل جرا إلى آخر من فرض الله طاعته على العباد.

10 – It has been narrated to us by Ahmad Bin Al-Husayn, from his father, from Abdul Kareem Bin Yahya Al-Khash'amy, from Bureyd Bin Muawiya Al-Ajaly who said:

'I said to Abu Ja'far^{asws} **[9:105] Work, Allah will see your work and His Messenger and the believers**', he^{asws} said: 'There is none from the believers who dies, nor an infidel gets placed in his grave until his deeds get presented to the Messenger of Allah^{saww} and to Ali^{asws}. These get shown to each one^{asws} also, whose obedience to whom^{asws} has been Obligated by Allah^{azwj} on the servants'.

(11) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن عبد الحميد الطائي عن يعقوب بن شعيب الميثمي قال سألت ابا عبد الله عليه السلام عن قول الله عز وجل اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال هم الائمة.

11 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-nazar Bin Suweyd, from Yahya Al-Halby, from Abdul Hameed Al-Ta'aiy, from Yaqoub Bin Shuayb Al-Maysami who said:

'I asked Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic ***[9:105] Work, Allah will see your work and His Messenger and the believers'***, he^{asws} said: 'They^{asws} are the Imams^{asws}'.

(6) باب في عرض الاعمال على الائمة الاحياء من آل محمد ص

CHAPTER 6 – REGARDING THE PRESENTATION OF THE DEEDS TO THE LIVING IMAMS^{asws} FROM THE PROGENY^{asws} OF MUHAMMAD^{saww}

(1) حدثنا يعقوب بن يزيد عن الحسن بن علي الوشا عن علي بن ابي حمزة عن ابي بصير قال قلت لابي عبد الله عليه السلام قول الله تعالى اعملوا فسيرى الله عملكم ورسوله و المؤمنون قلت من المؤمنون قال من عسى ان يكون الا صاحبك

1 – It has been narrated to us by Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Al-Washaa, from Ali Bin Abu Hamza, from Abu Baseer who said:

'I said to Abu Abdullah^{asws} the Statement of Allah^{azwj} [9:105] **Work, Allah will see your work and His Messenger and the believers**', I said, 'Who are the believers?' He^{asws} said: 'Who else can it be except for your Master^{asws}?'

(2) حدثنا ابراهيم بن هاشم عن القاسم بن محمد الزيات عن عبد الله بن ابان الزيات وكان يكنى عبد الرضا قال قلت للرضا عليه السلام ادع الله لي ولاهل بيتي قال أو لست افعل والله ان اعمالكم لتعرض على في كل يوم وليلة فاستعظمت ذلك فقال اما تقرأ كتاب الله قل اعملوا فسيرى الله عملكم ورسوله والمؤمنون.

2 – It has been narrated to us by Ibrahim Bin Haashim, from Al-Qasim Bin Muhammad Al-Ziyaat, from Abdullah Bin Abaan Al-Ziyaat, and he used to be called Abdul Reza who said:

'I said to Al-Reza^{asws}, 'Supplicate to Allah^{azwj} for me and for my family'. He^{asws} said: 'Or I^{asws} may not do it. By Allah^{azwj}, your deeds get presented to me^{asws} during every day and night. Consider that to be great (give importance to that). Have you not read the Book of Allah^{azwj} [9:105] **Say: Work, Allah will see your deeds and His Messenger and the believers?**'

(3) حدثنا احمد بن محمد عن عبد الله بن ايوب عن داود الرقي قال دخلت على ابي عبد الله ع فقال لي يا داود اعمالكم عرضت على يوم الخميس فرايت لك فيها شيئا فرحني وذلك صلتك لابن عمك اما انه سيمحق اجله ولا ينقص رزقك قال داود كان لي ابن عم ناصب كثير العيال محتاج فلما خرجت إلى مكة امرت له بصلة فلما ادخلت على ابي عبد الله عليه السلام اخبرني بهذا.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Abdullah Bin Ayub, from Dawood Al-Raqy who said:

'I came to Abu Abdullah^{asws}. He^{asws} said to me: 'O Dawood, your deeds get presented to me^{asws} on the day of Thursday. I^{asws} saw something in them that made me^{asws} happy, and that was you maintaining good relations with your cousin. It would expedite the removal of his tribulations and it would not reduce your sustenance'. Dawood said, 'My cousin had many children and was a needy person. When I went out to Mecca, I visited him'. When I came up to Abu Abdullah^{asws}, he^{asws} informed me about this'.

(4) حدثنا احمد بن علي بن فضال عن ابيه عن ابن بكير قال سئلت ابا جعفر عليه السلام عن قول الله عزوجل قل اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال تريد ان تروى على هو الذي في نفسك.

4 – It has been narrated to us by Ahmad Bin Ali Bin Fazaal, from his father, from Ibn Bakeyr who said:

'I asked Abu Ja'far^{asws} about the Statement of Allah^{azwj} Mighty and Majestic [9:105] **Say: Work, Allah will see your deeds and His Messenger and the believers**', he^{asws} said: 'Would you like me^{asws} to report to you that which is in yourself (the deeds that you have done)?'.

(5) حدثنا احمد بن محمد عن عبد الله بن محمد عن عبد الله بن محمد الحجال عن ثعلبة عن زرارة عن ابي جعفر عليه السلام في قول الله اعملوا فسيرى الله عملكم ورسوله و المؤمنون قال اما انت لسامع ذلك منى لنأتى العراق فتقول سمعت محمد بن علي يقول كذا وكذا ولكنه الذى فى نفسك.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Abdullah Bin Muhammad, from Abdullah Bin Muhammad Al-Hajaal, from Tha'albat, from Zarara, who has said: 'Abu Ja'far^{asws}, regarding the Statement of Allah^{azwj} [9:105] Say: Work, Allah will see your work and His Messenger and the believers', said: 'But you have heard that from me^{asws}. When we^{asws} come to Al-Iraq, you will say, 'I heard from Muhammad Bin Ali^{asws} such and such', but it would be that which is in yourself'.

(6) حدثنا أبو طالب عن حماد بن عيسى عن حريز عن محمد بن مسلم وزرارة قال سئلنا ابا عبد الله عن الاعمال تعرض على رسول الله صلى الله عليه وآله قال ما فيه شك ثم تلا هذه الآية قل اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال ان الله شهداء في ارضه.

6 – It has been narrated to us by Abu Talib, from hamaad Bin Isa, from Hareyz, from Muhammad Bin Muslim and Zarara who said: 'We asked Abu Abdullah^{asws} about the deeds getting presented to the Messenger of Allah^{saww}. He^{asws} said: 'There is no doubt in this'. Then he^{asws} recited this Verse [9:105] Say: Work, Allah will see your work and His Messenger and the believers'. He^{asws} said: 'They^{asws} are the witnesses for Allah^{azwj} in His^{azwj} Earth'.

(7) حدثنا يعقوب بن يزيد عن محمد بن الحسين عن حماد بن عيسى عن حريز عن محمد بن مسلم قال سئلت ابا عبد الله عليه السلام عن الاعمال تعرض على رسول الله صلى الله عليه وآله قال ما فيه شك ثم تلا هذه الآية قال اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال ان الله شهداء في ارضه.

7 – It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Al-Husayn, from Hamaad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said: 'I asked Abu Abdullah^{asws} about the deeds getting presented to the Messenger of Allah^{saww}. He^{asws} said: 'There is no doubt in it'. Then he^{asws} recited this Verse [9:105] Say: Work, Allah will see your work and His Messenger and the believers'. He^{asws} said: 'They^{asws} are the witnesses for Allah^{azwj} in His^{azwj} Earth'.

(8) حدثنا الهيثم النهدي عن ابيه عن عبد الله بن ابان قال قلت للرضا عليه السلام وكان بينى وبينه شئ ادع الله لى ولموليك فقال والله ان اعمالكم لتعرض على في كل خميس.

8 – It has been narrated to us by Al-haysam Al-Nahdy, from his father, from Abdullah Bin Abaan who said: 'I said to Al-Reza^{asws}, and there was something between me and him^{asws}, 'Supplicate to Allah^{azwj} for me, and for your^{asws} friends'. He^{asws} said: 'By Allah^{azwj}, your deeds get presented to me^{asws} during every Thursday'.

(9) حدثنا على بن اسماعيل عن محمد بن عمرو الزيات عن عبد الله بن ابان الزيات مثل رواية النهدي.

9 – It has been narrated to us by Ali Bin Ismail, from Muhammad Bin Amro Al-Ziyaat, from Abdullah Bin Abaan Al-Ziyaat, who has narrated: 'A similar to the report of Al-Nahdy (The above Hadeeth).

(10) حدثنا السندي بن محمد عن العلاء بن رزين عن محمد بن مسلم عن ابي جعفر عليه السلام قال سئلته عن الاعمال هل يعرض على رسول الله صلى الله عليه وآله قال ما فيه شك قيل له ارايت قول الله تعالى اعملوا فسيرى الله عملكم ورسوله والمؤمنون فقال الله شهداء في ارضه.

10 – It has been narrated to us by Al-Sanady Bin Muhammad, from Al-A'ala Bin Razeyn, from Muhammad Bin Muslim, who has said: 'I asked Abu Ja'far^{asws} about the deeds, 'Do they get presented to the Messenger of Allah^{saww}?' He^{asws} said: 'There is no doubt in it'. It was said to him^{asws}, 'You^{asws} see the Statement of Allah^{azwj} the High [9:105] Say: Work, Allah will see your work

and His Messenger and the believers’. He^{asws} said: ‘They^{asws} are witnesses for Allah^{azwj} in His^{azwj} Earth’.

(11) حدثنا محمد بن علي بن سعيد الزيات عن عبد الله بن إبان قال قلت للرضا عليه السلام ان قوما من مواليك سئلوني ان تدعو الله لهم فقال والله اني لتعرض على في كل يوم اعمالهم.

11 – It has been narrated to us by Muhammad Bin Ali Bin Saeed Al-Ziyaat, from Abdullah Bin Abaan who said:

‘I said to Al-Reza^{asws} that, ‘There is a group from those that have befriended you^{asws}, that would like you^{asws} to supplicate to Allah^{azwj} for them’. He^{asws} said: ‘By Allah^{azwj}, I^{asws} am the one to whom^{asws} their deeds get presented to every day’.

(7) باب في الائمة انهم تعرض عليهم الاعمال في امر العمود الذي يرفع للائمة وما يصنع بهم في بطون امهاتهم.

CHAPTER 7 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE THE ONES TO WHOM^{asws} ARE PRESENTED THE DEEDS IN THE MATTER OF THE PILLAR WHICH IS RAISED FOR THE IMAMS^{asws}, AND WHAT THEY^{asws} MAKE OF IT WHILST BEING IN THE HOLY LAPS OF THEIR^{asws} MOTHERS

(1) حدثنا محمد بن الحسين عن ابي داود المسترق عن محمد بن مروان عن ابي عبد الله عليه السلام قال سمعته يقول ان الله اذا اراد الله ان يخلق الامام انزل قطرة من ماء المزن فيقع على كل شجرة فيأكل منه ثم يواقع فيخلق الله الامام فيسمع الصوت في بطن امه فإذا وقع على الارض رفع له منار من نور يرى اعمال العباد فإذا ترعرع كتب على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم

1 - It has been narrated to us by Muhammad Bin Al-Husayn, from Abu Dawood Al-Mustaraq, from Muhammad Bin Marwaan, who said:

'I heard Abu Abdullah^{asws} say that: 'When Allah^{azwj} Intends to Create the Imam^{asws}, He^{azwj} Sends down a (holy) drop of water from the clouds. All of it falls on a vegetable from which the Imam^{asws} eats and Allah^{azwj} Creates the Imam^{asws}. He^{asws} hears the voice whilst inside the (holy) body of his^{asws} mother. When he^{asws} lands on the ground, a pillar of Light is raised for him^{asws}. He^{asws} sees the deeds of the servants. It is found written on his^{asws} right shoulder **"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"**.'

(2) حدثنا احمد بن محمد بن محمد بن علي بن الحكم عن محمد بن مروان قال قال أبو جعفر عليه السلام إذا دخل احدكم على الامام فلينظر ما يتكلم به فان الامام يسمع الكلام في بطن امه فإذا هي وضعت سبط لها نور ساطع إلى السماء وسقط وفي عضده الايمن مكتوب وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا هو تكلم رفع الله له عمودا ويشرف به على الارض يعلم به اعمالهم.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muhammad Bin Marwaan who said:

'Abu Ja'far^{asws} said: 'When one of you comes to the Imam^{asws} he should look at what he speaks about, for the Imam^{asws} hears the speech even before appearing to (the lap of) his^{asws} mother. A light is established which extends up to the sky, and down, and on his^{asws} right shoulder is written **"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"**. When he^{asws} starts to speak, Allah^{azwj} Raises for him^{asws} a pillar, and he^{asws} oversees by it on the Earth and knows by it, their deeds'.

(3) حدثنا احمد بن محمد بن محمد بن علي بن الحكم عن سيف بن عميرة عن اسحق بن عمار قال قال أبو عبد الله عليه السلام الامام يسمع الصوت في بطن امه فإذا سقط إلى الارض كتب على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا ترعرع نصب له عمودا من نور من السماء إلى الارض يرى به اعمال العباد.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf Bin Umeyra, from Is'haq, from Amaar who said:

'Abu Abdullah^{asws} said: 'The Imam^{asws}, hears the voice before appear into the lap of his^{asws} mother. When he^{asws} lands on the ground, there is written on his^{asws} right shoulder **"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"**. When he^{asws} grows up, a pillar of Light is established for him^{asws}, which stretches from the sky to the Earth. He^{asws} sees by it the deeds of the servants'.

(4) حدثنا احمد بن محمد عن الحسن بن محبوب عن صالح بن سهل الهمداني و غيره رواه عن يونس بن ظبيان عن ابي عبد الله عليه السلام قال إذا اراد الله ان يقبض روح امام و يخلق من بعده اماما انزل قطرة من ماء تحت العرش إلى الارض فيلقها على ثمرة أو على بقلة فيأكل تلك الثمرة أو تلك البقلة الامام الذي يخلق الله منه نقطة الامام الذي يقوم من بعده قال فيخلق الله من تلك القطرة نقطة في الصلب ثم يصير إلى الرحم فيمكث فيها اربعين ليلة فإذا مضى له اربعون ليلة سمع الصوت فإذا مضى له اربعة اشهر كتب على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا خرج إلى الارض اوتى الحكمة وزين بالعلم والوقار والبس الهيبة وجعل له مصباح من نور يعرف به الضمير ويرى به اعمال العباد.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Saleh Bin Sahl Al-Hamdany and someone else, from Yunus Bin Zibyan, who has said:

‘Abu Abdullah^{asws} having said: ‘When Allah^{azwj} Intends to Capture the soul of the Imam^{asws}, and Creates an Imam^{asws} after him^{asws}, He^{azwj} Sends down a drop of water from beneath the Throne, to the Earth. It reaches the Imam^{asws} from a fruit or a vegetable when he^{asws} eats that particular fruit or that particular vegetable, from whom^{asws} Allah^{azwj} Creates the seed of the Imam^{asws} who^{asws} will stand after him^{asws}. Allah^{azwj} Creates from that drop (of water), the seed in the back, then Transfers it to the wife of the Imam^{asws}. It stays there for forty nights. When forty nights pass by for him^{asws}, he^{asws} hears the voice as if forty months have gone by. There is found written on his^{asws} right shoulder **“[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing”**. When he^{asws} comes out on the Earth, he^{asws} is Given the wisdom, and adorned with knowledge, and the dignity, and covered in prestige, and a lamp of Light is Made for him^{asws} by which he^{asws} recognises the conscience and he^{asws} sees by it the deeds of the servants’.

(5) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن الحسن بن راشد قال سمعت ابا عبد الله عليه السلام يقول ان الله تبارك وتعالى إذا احب ان يخلق الامام امر ملكا ان يأخذ شربة من ماء تحت العرش فيسقيها اياه فمن ذلك يخلق الامام ويمكث اربعين يوما وليلة في بطن امه لا يسمع الصوت ثم يسمع بعد ذلك الكلام. فإذا ولد بعث ذلك الملك فيكتب بين عينيه وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا مضى الامام الذي كان من قبله رفع لهذا منارا من نور ينظر به إلى اعمال الخلق فيهذا يحتج الله على خلقه.

5 – It has been narrated to us by Muhammad Bin Al-Husayn, from Musa Bin Sa’dan, from Abdullah Bin Al-Qasim, from Al-Hassan Bin Rashid who said:

‘I heard Abu Abdullah^{asws} say that: ‘When Allah^{azwj} Blessed and High Desires to Create the Imam^{asws}, He^{azwj} Orders an Angel to take a drink from the water beneath the Throne. He quenches by that the one^{asws} from whom^{asws} the Imam^{asws} is to be Created, and he^{asws} stays for forty days within Holy cradle of his^{asws} mother during which he^{asws} does hear the voice. He^{azwj} Sends that Angel when he^{asws} appears, who writes between his^{asws} eyes **“[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing”**. When the Imam^{asws} before him^{asws} passes away, a pillar of Light is Raised for him^{asws} by which he^{asws} looks at the deeds of the creatures. By this means Allah^{azwj} Establishes His^{azwj} Argument on His^{azwj} Creation’.

(6) حدثنا الهيثم بن ابي المسروق عن محمد بن فضيله عن محمد بن مروان قال سمعت ابا جعفر عليه السلام يقول ان الامام منا يسمع الكلام في بطن امه فإذا وقع على الارض بعث الله ملكا فكتب على عضده وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته و هو السميع العليم ثم يرفع له عمودا من نور يرى به اعمال العباد.

6 – It has been narrated to us by Al-Haysam Bin Abu Al-Masrouq, from Muhammad Bin Fazeyla, from Muhammad Bin Marwaan who said:

‘I heard Abu Ja’far^{asws} say that: ‘The Imam^{asws} from us^{asws} hears the speech whilst still inside the Holy body of his^{asws} mother. When he^{asws} is placed on the ground, Allah^{azwj} Sends an Angel who writes on his^{asws} shoulder **“[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can**

change His words, and He is the Hearing, the Knowing”, the a pillar of Light is Raised for him^{asws} by which he^{asws} sees the deeds of the servants’.

(7) حدثنا احمد بن محمد عن الحسين بن سعيد عن مقاتل عن الحسين بن احمد المنقرى عن يونس بن ظبيان قال سمعت ابا عبد الله عليه السلام يقول ان الله إذا اراد خلق امام انزل قطرة من تحت عرشه على بقلة من بقل الارض أو ثمرة من ثمارها فاكل منها الامام فتكون نقطة من تلك القطرة فإذا مكث في بطن امه اربعين يوما سمع الصوت فإذا تمت له اربعة اشهر كتب على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا وضعته امه على الارض زين بالحكمة وجعل له مصباح من نور يرى به اعمالهم.

7 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Maqaatil, from Al-Husayn Bin Ahmad Al-Munqary, from Yunus Bin Zibyaan who said:

‘I heard Abu Abdullah^{asws} say that: ‘When Allah^{azwj} Intends to Create the Imam^{asws}, He^{azwj} Sends down a drop from beneath the Throne on a vegetable from the vegetables of the Earth, or a fruit from the fruits of it. The Imam^{asws} in whom the seed is to occur from that drop, eats it. He^{asws} stays inside the holy body of his^{asws} mother for forty days, he^{asws} hears the voice as if forty months have gone by for him^{asws}. It is written on his^{asws} right shoulder **“[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing”**. When he^{asws} gets placed from his^{asws} mother, onto the ground, he^{asws} is adorned with the wisdom, and a lamp from Light is Made for him^{asws} by which he^{asws} sees their (people’s) deeds’.

(8) حدثنا احمد بن عبد الجبار عن عبد الرحمن بن ابي نجران عن الحسن بن محبوب عن مقاتل عن الحسين بن احمد عن يونس بن ظبيان قال سمعت ابا عبد الله عليه السلام يقول ان الله إذا اراد خلق الامام انزل قطرة من تحت عرشه على بقلة من بقل الارض أو ثمرة من اثمارها فاكلها الذى يكون منه الامام فكانت تلك النطفة من تلك القطرة فإذا مضت عليه اربعون يوما سمع الصوت في بطن امه فإذا مضت عليه اربعة اشهر كتب على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا سقط من بطن امه زين بالحكمة وجعل له مصباح من نور يرى به اعمالهم.

8 – It has been narrated to us by Ahmad Bin Abdul Jabbar, from Abdul Rahmaan Bin Abu Najraan, from Al-Hassan Bin Mahboub, from Maqaatil, from Al-Husayn Bin Ahmad, from Yunus Bin Zibyaan who said:

‘I heard Abu Abdullah^{asws} say that: ‘When Allah^{azwj} Intends to Create the Imam^{asws}, He^{azwj} Sends down a drop from beneath the Throne on a vegetable from the vegetables of the Earth, or a fruit from its fruits. The one^{asws} from whom^{asws} the seed is to occur from that drop, eats it. Upon forty days, he^{asws} hears the voice from inside the holy body of his^{asws} mother as if forty months have gone by for him^{asws}. It is written on his^{asws} right shoulder **“[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing”**. When he^{asws} lands (on the ground) from the body of his^{asws} mother, he^{asws} is adorned with the wisdom, and a lamp of Light is Made for him^{asws} by which he^{asws} sees their (people’s) deeds’.

(9) حدثنا احمد بن الحسين عن ابي الحسين احمد بن الحصين الحسيني و المختار بن زياد جميعا عن على بن ابي سكينه عن بعض رجاله عن اسحق بن عمار قال دخلت على ابي عبد الله عليه السلام اودعه فقال اجلس شبه المغضب ثم قال يا اسحق كأنك ترى انا من هذا الخلق اما علمت ان الامام منا بعد الامام يسمع في بطن امه فإذا وضعته امه كتب الله على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا شب وترعرع نصب له عمود من السماء إلى الارض ينظر به إلى اعمال العباد.

9 – It has been narrated to us by Ahmad Bin Al-Husayn, from Abu Al-Husayn Ahmad Bin Al-Haseyn Al-Husayni and Al-Mukhtar Bin Ziyaad together, from Ali Bin Abu Sakeena, from one of his men, from Is’haq Bin Amaar who said:

‘I came to Abu Abdullah^{asws} seeking supplication. He^{asws} said: ‘Sit!’, as if he^{asws} was unhappy, then said: ‘O Is’haq, it is as if you see that I^{asws} from this creation, but know, that the Imam^{asws} after Imam^{asws} from us^{asws}, he^{asws} hears whilst being inside

the holy body of his^{asws} mother. When he^{asws} is placed (on the ground from) his^{asws} mother, Allah^{azwj} Writes on his^{asws} right shoulder **“[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing”**. When he^{asws} grows up, a pillar (of Light) is Established for him^{asws}, stretching from the sky to the Earth, by which he^{asws} looks at the deeds of the servants’.

(10) حدثنا احمد بن الحسين عن أبيه عن عبد الرحمن بن ابي نجران عن الحسين بن احمد المنقري عن يونس عن ابي عبد الله عليه السلام قال سمعت ابا عبد الله عليه السلام يقول ان الله إذا اراد خلق امام انزل قطرة من تحت عرشه على بقلة من بقل الارض أو ثمرة من ثمارها فاكلها الامام الذي يكون منه الامام فكانت النطفة من تلك القطرة فإذا مكث في بطن امه اربعين يوما سمع الصوت فإذا مضى اربعة اشهر كتب على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا سقط من بطن امه اوتى الحكمة وجعل له مصباح يرى به اعمالهم.

10 – It has been narrated to us by Ahmad Bin Al-Husayn, from his father, from Abdul Rahmaan Bin Abu Najraan, from Al-Husayn Bin Ahmad Al-Munqary, from Yunus, who has said:

‘I heard Abu Abdullah^{asws} say that: ‘When Allah^{azwj} Intends to Create an Imam^{asws}, He^{azwj} Sends down a drop from beneath the Throne on a vegetable from the vegetables of the Earth, or a fruit from its fruits. The Imam^{asws} from whom^{asws} the Imam^{asws} is to occur the seed from that drop, eats it. He^{asws} stays inside the body of his^{asws} mother for forty days. He^{asws} hears the voice as if forty months have gone by for him^{asws}. It is written on his^{asws} right shoulder **“[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing”**. When he^{asws} lands (on the ground from) his^{asws} mother, he^{asws} is Given the wisdom, and a lamp (of Light) is Made for him^{asws}, by which he^{asws} sees their (people’s) deeds’.

(11) حدثنا احمد بن محمد بن محمد بن سنان عن خالد الجوائى عن ادهما عليه السلام قال ان الامام ليسمع الصوت في بطن امه فإذا فصل من امه كتب على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا قضيت إليه الامور رفع له عمود من نور يرى به اعمال الخلق.

11 – It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Khalid Al-Jawa’iy, who has said:

‘One of them^{asws} having said that: ‘The Imam^{asws} hears the voice whilst inside the body of his^{asws} mother. When he^{asws} separates from his^{asws} mother, it is written on his^{asws} right shoulder **“[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing”**. When the matters are Decided for him^{asws}, a pillar of Light is Raised for him^{asws} by which he^{asws} sees the deeds of the creatures’.

(8) باب في ان الامام يرى ما بين المشرق و المغرب بالنور

CHAPTER 8 – THE IMAM^{asws} SEES WHAT IS BETWEEN THE EAST AND THE WEST BY THE LIGHT

(1) حدثنا معاوية بن حكيم عن ابي داود المسترق عن محمد بن مروان عن ابي عبد الله عليه السلام قال ان الامام يسمع الصوت في بطن امه فإذا بلغ اربعة اشهر كتب على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته فإذا وضعت سبطه له نور ما بين السماء والارض فإذا درج رفع له عمود من نور يرى به ما بين المشرق والمغرب.

1 – It has been narrated to us by Muawiya Bin Hakeem, from Abu Dawood Al-Mustaraq, from Muhammad Bin Marwaan, who has said:

‘Abu Abdullah^{asws} having said that: ‘The Imam^{asws} hears the voice whilst within the body of his^{asws} mother. When forty months are reached, it gets written on his^{asws} right shoulder **“[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words”**. When he^{asws} is placed (on the ground), a Light shines for him^{asws} what is between the Sky and the Earth. A pillar of Light is Raised for him^{asws} by which he^{asws} sees what is between the east and the west’.

(2) حدثنا معاوية بن حكيم عن ابي داود المسترق عن محمد بن مروان عن الفضيل بن يسار قال ان الامام منا يسمع الكلام في بطن امه فإذا وقع على الارض سطع له نور من السماء إلى الارض فإذا درج رفع له عمود من نور يرى به ما بين المشرق والمغرب.

2 – It has been narrated to us by Muawiya Bin Hakeem, from Abu Dawood Al-Mustaraq, from Muhammad Bin Marwaan, from Al-Fazeyl Bin Yasaar, who has said:

‘He^{asws} said that: ‘The Imam^{asws} from us^{asws} hears the speech whilst inside the body of his^{asws} mother. When he^{asws} appears on the ground, a Light shines for him^{asws} from the sky to the Earth. A pillar of Light is Raised for him^{asws} by which he^{asws} sees what is between the east and the west’.

(3) حدثنا عبد الله بن عامر عن ابي عبد الله البرقي عن الحسن بن عثمان عن محمد بن فضل عن ابي حمزة الثمالي قال قال أبو جعفر عليه السلام ان الامام منا ليسمع الكلام في بطن امه حتى إذا سقط على الارض اتاه ملك فيكتب على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم حتى إذا شب رفع الله له عمودا من نور يرى فيه الدنيا وما فيها لا يستر عنه منها شيء.

3 – It has been narrated to us by Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Hassan Bin Usman, from Muhammad Bin Fazal, from Abu Hamza Al-Thumaly who said:

‘Abu Ja’far^{asws} said that: ‘The Imam^{asws} from us^{asws} hears the speech whilst inside the body of his^{asws} mother until he^{asws} is placed on the ground. An Angel comes to him^{asws}. He writes on his^{asws} right shoulder **“[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing”**, until when he^{asws} grows up, Allah^{azwj} Raises for him^{asws} a pillar of Light. He^{asws} sees in it the world and what it contains. Nothing gets veiled from him^{asws}’.

(9) باب في الامام يرفع له في كل بلد منار وينظر فيه إلى اعمال العباد

CHAPTER 9 – REGARDING THE IMAM^{asws}, A PILLAR IS RAISED FOR HIM^{asws} IN EVERY CITY, AND HE^{asws} LOOKS IN IT AT THE DEEDS OF THE SERVANTS

(1) حدثنا احمد بن محمد عن علي بن حديد عن جميل بن دراج قال روى غير واحد من اصحابنا قال لا تتكلموا في الامام فان الامام يسمع الكلام وهو جنين في بطن امه فإذا وضعت كعب الملك بين عينيه وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته فإذا قام بالامر رفع له في كل بلد منارا وينظر به إلى اعمال العباد.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel Bin Daraaj, from another one from our companions, who has narrated: 'He^{asws} said: 'Do not speak regarding the Imam^{asws}, for the Imam^{asws} hears the speech, while inside the holy body of his^{asws} mother. When he^{asws} is placed (on the ground), the Angel writes between his^{asws} eyes **"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words,"**. When he^{asws} is Established with the Command, a pillar is Raised for him^{asws} in every city, and he^{asws} looks by it at the deeds of the servants'.

(2) حدثنا عمران بن موسى عن ايوب بن نوح عن عبد السلام بن سالم عن الحسين بن يونس بن ظبيان عن ابي عبد الله عليه السلام قال ان الامام يسمع في بطن امه فإذا ولد خط على منكبيه خط ثم قال هكذا بيده فذلك قول الله تعالى وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وجعل له في كل قرية عمود من نور يرى به ما يعمل اهلها فيها.

2 – It has been narrated to us by Umraan Bin Musa, from Ayub Bin Nuh, from Abdul Salaam Bin Saalim, from Al-Husayn, from Yunus Bin Zibyaan, who has said: 'Abu Abdullah^{asws} having said that: 'The Imam^{asws} hears whilst inside the body of his^{asws} mother. When he^{asws} appears (for the outside world), a line of writing is written on him^{asws}. Then he^{asws} said: 'Like this, by his^{asws} hand, for that is the Statement of Allah^{azwj} the High **"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words"**. A pillar of Light is Made for him^{asws} in every town by which he^{asws} sees what deeds its inhabitants are performing in it'.

(3) حدثنا علي بن خالد عن ايوب بن نوح مثله.

3 – It has been narrated to us by Ali Bin Khalid, from Ayub Bin Nuh, who has narrated: 'A similar to it'.

(4) حدثنا احمد بن محمد عن علي بن حديد عن منصور بن يونس رواه عن غير واحد من اصحابنا قال لا تتكلموا في الامام يسمع الكلام في بطن امه فإذا وضعت كعب الملك بين عينيه وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته فإذا قام بالامر رفع الله له في كل بلد منارا من نور ينظر به إلى اعمال العباد.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Hadeed, from Mansour Bin Yunus, from another one from our companions, who has said: He^{asws} said: 'Do not speak regarding the Imam^{asws}. He^{asws} hears the speech whilst inside the body of his^{asws} mother. When he^{asws} is placed (on the ground), the Angel writes between his^{asws} eyes **"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words"**. When he^{asws} is Established with the Command, Allah^{azwj} Raises for him^{asws} in every city a pillar of Light. He^{asws} looks by it to the deeds of the servants'.

(5) حدثنا محمد بن الحسين عن النضر بن شعيب عن خالد بن ماد ومحمد بن الفضيل عن محمد بن مروان عن الفضيل بن يسار عن ابي جعفر عليه السلام قال سمعته يقول ان الامام ليسمع الكلام في بطن امه حتى إذا سقط على الارض اتاه ملك فيكتب على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا شب رفع الله في كل قرية عمودا من نور مقامه في قرية ويعلم ما يعمل في القرية الاخرى.

5 - It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuayb, from Khalid Bin Maad and Muhammad Bin Al-Fazeyl, from Muhammad Bin Marwaan, from Al-Fazeyl Bin Yasaar, who has narrated:

'I heard Abu Ja'far^{asws} say that: 'The Imam^{asws} hears the speech whilst inside the body of his^{asws} mother. When he^{asws} lands on the ground, an Angel comes to him^{asws}. He writes on his^{asws} right shoulder **"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"**. When he^{asws} grows up, Allah^{azwj} Raises for him^{asws} in every town a pillar of Light, at his^{asws} place in the town, and he^{asws} knows what deeds are being done in the other town'.

(6) حدثنا احمد بن الحسين عن الحسين بن سعيد عن علي بن حديد عن منصور بن يونس عن غير واحد من اصحابنا قال قال أبو جعفر عليه السلام لا تكلموا في الامام يسمع الكلام وهو جنين في بطن امه فإذا وضعته كتب الملك بين عينيه وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته فإذا قام بالامر رفع الله له في كل بلد منارا ينظر إلى اعمال الخلاق.

6 - It has been narrated to us by Ahmad Bin Al-Husayn, from Al-Husayn Bin Saeed, from Ali Bin Hadeed, from Mansour Bin Yunus, from another one from our companions who said:

'Abu Ja'far^{asws} said: 'Do not speak regarding the Imam^{asws}. He^{asws} hears the speech while still inside the body of his^{asws} mother. When he^{asws} is placed (on the ground). The Angel writes between his^{asws} eyes **"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words"**. When he^{asws} is Established with the Command, Allah^{azwj} Raises for him^{asws} in every city, a pillar. He^{asws} looks at the deeds of the creatures'.

(7) حدثنا عمران بن موسى عن ايوب بن نوح عن العباس بن عامر الغضبانى عن الحسين بن يونس بن ظبيان عن ابي عبد الله عليه السلام قال ان الامام يسمع في بطن امه فإذا ولد خط على منكبه خط ثم قال هكذا بيده وذلك قول الله تبارك وتعالى وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا قام بالامر جعل الله له في كل قرية عمودا من نور يبصر به ما يعمل اهلها فيها.

7 - It has been narrated to us by Umraan Bin Musa, from Ayub Bin Nuh, from Al-Abbas Bin Aamir Al-Ghazbany, from Al-Husayn, from Yunus Bin Zibyaan, who has said:

'Abu Abdullah^{asws} having said that: 'The Imam^{asws} hears whilst inside the body of his^{asws} mother. When he^{asws} appears (for the world), a line of writing is written on him^{asws}. Then said: 'Like this, by his hand, and that is the Statement of Allah^{azwj} Blessed and High **"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"**. When he^{asws} is Established with the Command, Allah^{azwj} Makes for him^{asws} in every town, a pillar of Light by which he^{asws} visualises what deeds its inhabitants are performing in it'.

(10) باب الاحاديث التى في الامام انه يكون في قرية فيرى ما في غيرها

CHAPTER 10 – THE HADEETH WHICH ARE REGARDING THE IMAM^{asws}, HE^{asws}, WHILST BEING IN A TOWN, SEES WHAT IS ELSEWHERE

(1) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن الفضيل الازدي عن بعض رجاله عن ابي عبد الله عليه السلام الامام يسمع الكلام في بطن امه فإذا سقط إلى الارض نصب له عمود في بلاده وهو يرى ما في غيرها.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Al-Fazeyl Al-Azady, from one of his men, who has said:

‘Abu Abdullah^{asws} having said: ‘The Imam^{asws} hears the speech whilst inside the body of his^{asws} mother. When he^{asws} is placed on the Earth, a pillar of Light is Established for him^{asws} in his^{asws} city, and he^{asws} sees what is elsewhere (as well)’.

(2) حدثنا احمد بن محمد عن الحسن بن محبوب عن الربيع بن محمد المسلمي عن محمد بن مروان قال سمعت ابا عبد الله عليه السلام يقول ان الامام يسمع في بطن امه فإذا ولد خط بين كتفيه وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته فإذا صار الامر إليه جعل الله له عمودا من نور يبصر به ما يعمل به اهل كل بلدة.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Al-Rabi’e Bin Muhammad Al-Muslimy, from Muhammad Bin Marwaan who said:

‘I heard Abu Abdullah^{asws} say that: ‘The Imam^{asws} hears whilst inside the body of his^{asws} mother. When he^{asws} appears (for the world), a line is written between his^{asws} shoulders **“[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words”**. When the Command goes to him^{asws}, Allah^{azwj} Makes for him^{asws} a pillar of Light by which he^{asws} visualises what deeds are being done by the inhabitants of every city’.

(3) حدثنا محمد بن عيسى عن الوشا عن محمد بن الفضيل عن محمد بن مروان عن الفضيل بن يسار عن ابي جعفر عليه السلام قال سمعته يقول ان الامام إذا شب رفع الله له في كل قرية عمودا من نور يعلم ما يعمل في القرية الاخرى.

3 – It has been narrated to us by Muhammd Bin Isa, from Al-Washaa, from Muhammad Bin Al-Fazeyl, from Muhammad Bin Marwaan, from Al-Fazeyl Bin Yasaar, who has said:

‘I heard Abu Ja’far^{asws} say that: ‘When the Imam^{asws} grows up, Allah^{azwj} Raises for him^{asws} in every town, a pillar of Light. He^{asws} knows what deeds are being accomplished by the inhabitants of another town’.

(11) باب فصل الاحاديث في الائمة ليس فيها ذكر الروية

CHAPTER 11 – SEPARATE HADEETH REGARDING THE IMAMS^{asws} IN WHICH THE SIGHTING IS NOT MENTIONED

(1) حدثنا عمار بن يونس عن ايوب بن نوح عن العباس بن عامر الربيع بن محمد المسلمي عن محمد بن مروان قال قال أبو عبد الله عليه السلام يا محمد ان الامام يسمع الصوت في بطن امة فإذا ولد خط على منكبه خط ثم قال هكذا بيده وذلك قول الله و تمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم.

1 – It has been narrated to us by Amaar Bin Yunus, from Ayub Bin Nuh, from Al-Abbas Bin Aamir Al-Rabi'e Bin Muhammad Al-Musliimy, from Muhammad Bin Marwaan who said:

'Abu Abdullah^{asws} said: 'O Muhammad, the Imam^{asws} hears the voice whilst inside the body of the mother. When he^{asws} appears (for the world), a line is written on his^{asws} shoulder'. Then said: 'Like this, by his^{asws} hand, and that is the Statement of Allah^{saww} **"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"**.

(2) حدثنا احمد بن محمد عن الحسن بن علي الخزاز عن الحسين بن احمد المنقري عن يونس بن ظبيان قال سمعت ابا عبد الله عليه السلام يقول إذا اراد الله ان يحبل بامام اوتي بسبع ورقات من الجنة فاكلهن قبل ان يقع فإذا وقع في الرحم سمع الكلام في بطن امه فإذا وضعته رفع له عمود من نور فيما بين السماء والارض وكتب على عضده الايمن و تمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Al-Khazaaz, from Al-Husan Bin Ahmad Al-Munqary, from Yunus Bin Zibyan who said:

'I heard Abu Abdullah^{asws} say: 'When Allah^{azwj} Intends to Bless (the mother) with the Imam^{asws}, He^{azwj} Gives seven fruits from the Paradise to be eaten before that occurs. He^{asws} hears the speech whilst inside his^{asws} mother's abdomen. When he^{asws} is placed (on the ground), a pillar of Light is Raised for him^{asws}, stretching between the sky and the Earth, and it is written on his^{asws} right shoulder **"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"**.

(3) حدثنا احمد بن محمد بن عمرو بن عبد العزيز عن الحميري عن يونس بن ظبيان قال قال أبو عبد الله عليه السلام و تمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم ثم قال هذا حرف في الائمة خاصة ثم قال يا يونس ان الامام يخلقه الله بيده لا يليه احد غيره وهو جعله يسمع ويرى في بطن امه حتى إذا صار إلى الارض خط بين كتفيه و تمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم.

3 – It has been narrated to us by Ahmad Bin Muhammad Bin Amro Bin Abdul Aziz, from Al-Humeyri, from Yunus Bin Zibyan who said:

'Abu Abdullah^{asws} said: **"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"**. Then he^{asws} said: 'This letter (Harf) is regarding the Imams^{asws} exclusively'. Then he^{asws} said: 'O Yunus, Allah^{azwj} Created the Imam^{asws} with His^{azwj} Hands, One does not follow the Other, and he^{asws} is Made to be able to hear and see whilst inside the body of his^{asws} mother until when he^{asws} comes to the ground, a line is written between his^{asws} shoulders **"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"**.

(4) حدثنا عباد بن سليمان عن محمد بن سليمان الديلمي عن ابيه عن ابي عبد الله عليه السلام إذا استقرت نطفة الامام في الرحم اربعين ليلة نصب الله له عمودا من نور في بطن امه فإذا تم له اربعة اشهر في بطن امه اتاه ملك يقال له حيوان فيكتب على عضده الايمن و تمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم.

4 – It has been narrated to us by Abaad Bin Suleyman, from Muhammad Bin Suleyman Al-Daylami, from his father, who has said:

‘Abu Abdullah^{asws} having said: ‘When the Imam^{asws} has settled inside the body for forty nights, Allah^{azwj} Establishes a pillar of Light for him^{asws} therein. When forty months have been completed for him^{asws}, an Angel comes to him^{asws}, called *Haywaan*. He writes on his^{asws} right shoulder **“[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing”**.

(5) حدثنا احمد بن محمد عن علي بن حديد عن جميل بن دراج عن يونس بن ظبيان عن جعفر بن محمد عليه السلام قال سمعته يقول ان الله إذا اراد ان يخلق الامام بعث ملكا فاخذ شربة من تحت العرش ثم اوصلها أو دفعها إلى الامام فيمكث في الرحم اربعين يوما لا يسمع الكلام ثم يسمع بعد ذلك فإذا وضعته امه بعث ذلك الملك الذي كان اخذ الشربة ويكتب على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel Bin Daraaj, from Yunus Bin Zibyan, who has said:

‘I heard Ja’far Bin Muhammad^{asws} him^{asws} say that: ‘When Allah^{azwj} Intends to Create the Imam^{asws}, He^{azwj} Sends an Angel to take the drink from beneath the Throne, then connect it or hand it over to the Imam^{asws}. He^{asws} stays inside the body for forty days When his^{asws} mother places him^{asws} (on the ground), that Angel who was sent with the drink is Sent to write on his^{asws} right shoulder **“[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing”**.

(12) باب الفصل الذى فيه الاحاديث النوادر مما يفعل بالائمة من الابواب التى فيما ذكر العمود والنور وغير ذلك

CHAPTER 12 – A SEPARATE CHAPTER IN WHICH ARE THE RARITIES FROM WHAT HAPPENS WITH THE IMAMS^{asws} FROM THOSE CHAPTERS IN WHICH IS THE MENTION OF THE PILLAR OF LIGHT AND OTHER THAN THAT

(1) حدثنا عبد الله بن محمد بن عيسى عن احمد بن سليم أو عن رواه عن احمد بن سليم عن ابى محمد الهمداني عن اسحق الحريري قال كنت عند ابى عبد الله عليه السلام فسمعتة وهو يقول ان الله عمودا من نور حجبته الله عن جميع الخلايق طرفه عند الله وطرفه الاخر في اذن الامام فإذا اردا الله شيئا اوحاه في اذن الامام.

1 – It has been narrated to us by Abdullah Bin Muhammad Bin Isa, from Ahmad Bin Sulaym, from Ahmad Bin Suleym, from Abu Muhammad Al-Hamdany, from Is'haq Al-Hureyri who said: 'I was in the presence of Abu Abdullah^{asws} and I heard him^{asws} say that: 'Allah^{azwj} Set us a pillar of Light. Allah^{azwj} Veiled it from the whole of the creation, one end of it is with Allah^{azwj} and one end of it is in the ear of the Imam^{asws}. When Allah^{azwj} Intends anything, He^{azwj} Reveals it into the ear of the Imam^{asws}.

(2) حدثنا الحسن بن على عن صالح ابن سهل عن ابى عبد الله عليه السلام قال كنت جالسا عنده فقال ابتداء منه يا صالح بن سهل ان الله جعل بينه وبين الرسول رسولا ولم يجعل بينه وبين الامام رسولا قال قلت وكيف ذاك قال جعل بينه وبين الامام عمودا من نور ينظر الله به إلى الامام وينظر الامام إذا اراد علم شئ نظر في ذلك النور فعرفه.

2 – It has been narrated to us by Al-Hassan Bin Ali, from Saleh Ibn Sahl, who has said: 'I was seated in the presence of Abu Abdullah^{asws}, he^{asws} began by saying: 'O Saleh Bin Sahl, Allah^{azwj} Made a messenger to be between Himself^{azwj} and His^{azwj} Messenger^{saww}, and did not Make a Messenger to be between Himself^{azwj} and the Imam^{asws}. I said, 'And how is that?' He^{asws} said: 'He^{azwj} Made to be between Himself^{azwj} and the Imam^{asws} a pillar of Light. Allah^{azwj} Looks by it to the Imam^{asws} and the Imam^{asws}, when he^{asws} intends to know something, looks in that Light. He^{asws} understands it'.

(3) حدثنا عمران بن موسى عن محمد بن الحسين عن عيسى بن هشام عن الحسين بن يونس عن ابى عبد الله عليه السلام قال إذا اراد الله ان يخلق اماما اخذ الله بيده شربة من تحت عرشه فدفعه إلى ملك من ملائكته فاوصلها إلى الامام فكان الامام من بعده منها فإذا مضت عليه اربعون يوما سمع الصوت وهو في بطن امه فإذا ولد اوتى الحكمة وكتب على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا كان الامر يصل إليه اعانه الله بثلاثمائة وثلاثة عشر ملكا بعدد اهل بدر وكانوا معه ومعهم سبعون رجلا واثنى عشر نقيبا فاما السبعون فيبعثهم إلى الافاق يدعون الناس إلى ما دعوا إليه ويجعل الله له في كل موضع مصباحا يبصر به اعمالهم.

3 – It has been narrated to us by Umraan Bin Musa, from Muhammad Bin Al-Husayn, from Isa Bin Hashaam, from Al-Husayn Bin Yunus, who has said: 'Abu Abdullah^{asws} having said: 'When Allah^{azwj} intends to Create an Imam^{asws}, Allah^{azwj} Takes by His^{azwj} Hand a drink from beneath His^{azwj} Throne. He^{azwj} Hands it over to an Angel from among the Angels who takes it to the Imam^{asws} from whom^{asws} will be the Imam^{asws} after him^{asws}. When forty days go by for him^{asws}, he^{asws} hears the voice whilst he^{asws} is still inside the body of his^{asws} mother. When he^{asws} appears (in the world), he^{asws} is Given the wisdom, and it is written on his^{asws} right shoulder **“[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing”**. When he^{asws} is with the Command, there arrive to him^{asws} three hundred and thirteen Angels as Helpers from Allah^{azwj}, the number of the combatants at the Battle of Badr that were with him^{asws}, and with him^{asws} are seventy men, and twelve bearers. As far as the seventy are concerned, he^{asws} sends them to the far horizons to call the

people to what he^{asws} calls to, and Allah^{azwj} Makes for him^{asws} in every place a lamp with which he^{asws} visualises their deeds’.

(4) حدثنا احمد بن اسحق عن الحسن بن العباس بن جريش عن ابي جعفر عليه السلام قال قال أبو عبد الله عليه السلام انا انزلناه نور كهيئة العين على راس النبي صلى الله عليه وآله والاوصياء لا يريد احد منا علم امر من امر الارض أو امر من امر السماء إلى الحجب التي بين الله وبين العرش الا رفع طرفه إلى ذلك النور فرأى تفسير الذي اراد فيه مكتوبا.

4 – It has been narrated to us by Ahmad Bin Is’haq, from Al-Hassan Bin Al-Abbas Bin Jareysh, who has said:

‘Abu Ja’far^{asws} says that Abu Abdullah^{asws} said: ‘A Light, like a seeing eye, has been Sent down upon the head of the Prophet^{saww} and the successors^{asws}. If one of us^{asws} intends to know a matter from the matters of the Earth, or a matter from the matters of the sky, which has been Veiled between Allah^{azwj} and the Throne, he^{asws} lifts one of its ends of that Light to himself^{asws}, sees its explanation which he^{asws} had intended regarding it, written over there’.

(5) حدثنا محمد بن احمد عن محمد بن موسى عن محمد بن اسد الخزاز عن محمد بن اسماعيل عن عبد الله الخراساني مولى جعفر بن محمد عن بنان الجوزي عن اسحق القمي قال قلت لابي جعفر عليه السلام جعلت فداك ما قدر الامام قال يسمع في بطن امه فإذا وصل إلى الارض كان على منكبه الايمن مكتوبا وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم ثم يبعث ايضا له عمودا من نور تحت بطنان العرش إلى الارض يرى فيه اعمال الخلائق كلها ثم يتشعب له عمود آخر من عند الله إلى اذن الامام كلما احتاج إلى مزيد افرغ فيه افراغا.

5 – It has been narrated to us by Muhammad Bin Ahmad, from Muhammad Bin Musa, from Muhammad Bin Asad Al-Khazaaz, from Muhammad Bin Ismail, from Abdullah Al-Khorasany, the slave of Ja’far Bin Muhammad, from the sons of Al-Jowzy, from Is’haq Al-Qummy who said:

‘I said to Abu Ja’far^{asws}, ‘May I be sacrificed for you^{asws}, what is the power (ability) of the Imam^{asws}?’ He^{asws} said: ‘He^{asws} hears whilst inside the body of his^{asws} mother. When he^{asws} arrives on the ground, it is written on his^{asws} right shoulder **“[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing”**. Then, a pillar of Light is also Sent to him^{asws}, from beneath the Throne to the Earth. He^{asws} sees in it the deeds of all the creatures. Then another one is branched out for him^{asws}, from Allah^{azwj} to the ear of the Imam^{asws}. Whatever is needed to be increased, it is filled into his^{asws} ear a filling’.

(6) حدثنا أبو محمد عن عمران بن موسى عن موسى بن جعفر البغدادي عن علي بن اسباط عن محمد بن الفضيل عن ابي بكر الحضرمي قال قال لي أبو عبد الله عليه السلام يا ابا بكر ما يخفى على شيء من بلادكم.

6 – It has been narrated to us by Abu Muhammad, from Umraan Bin Musa, from Musa Bin Ja’far Al-Baghdady, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Bakr Al-Khazramy who said:

‘Abu Ja’far^{asws} said to me: ‘O Abu Bakr, there is nothing hidden from me^{asws} from your cities’.

(7) حدثنا احمد بن محمد عن الحسين بن سعيد عن علي بن احمد بن محمد عن ابيه قال كنت انا وصفوان عند ابي الحسن عليه السلام فذكروا الامام و فضله قال انما منزلة الامام في الارض بمنزلة القمر في السماء وفي موضعه هو مطلع على جميع الاشياء كلها.

7 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ali Bin Ahmad bin Muhammad, from his father who said:

‘I, and Safwan were in the presence of Abu Al-Hassan^{asws}. The Imam^{asws} and His^{asws} virtues were mentioned. He^{asws} said: ‘The status of the Imam^{asws} in the Earth is of the status of the full moon in the sky, and in its place it is well-informed on all of the things’.

(8) حدثنا الهيثم النهدي عن اسماعيل بن مهران قال كنت انا واحمد بن نصر عند الرضا عليه السلام فجرى ذكر الامام فقال الرضا عليه السلام انما هو مثل القمر يدور في كل مكان أو يريه من كل مكان.

8 – It has been narrated to us by Al-Haysam Al-Nahdy, from Ismail Bin Mahraan who said: 'I, and Ahmad Bin Nasr were in the presence of Al-Reza^{asws}. The mention of the Imam^{asws} ensued. Al-Reza^{asws} said: 'But, he^{asws} is like the full moon circling in every place', or 'he^{asws} sees from every place'.

(13) باب قول رسول الله ص في عرض الاعمال عليه ان حيوته ومماته خير لكم وان الارض لا تطعم منهم شيئا

CHAPTER 13 – THE STATEMENT OF THE MESSENGER OF ALLAH^{saww} REGARDING THE PRESENTATION OF THE DEEDS TO HIM^{asws} THAT HIS^{saww} LIFE AND HIS^{saww} DEATH ARE BETTER FOR YOU ALL, AND THAT THE EARTH DOES NOT DEVOUR ANYTHING FROM THEM^{asws}

(1) حدثنا محمد بن الحسين عن جعفر بن بشير عن عبد الله بن سنان عن ابي عبد الله عليه السلام قال قال النبي يوما لاصحابه حيوتي خير لكم ومماتي خير لكم قال فقالوا يا رسول الله صلى الله عليه وآله هذا حياتك نعم قالوا فكيف مماتك فقال ان الله حرم لحومنا على الارض ان يطعم منها.

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Basheer, from Abdullah Bin Sinan, who has said:

'Abdullah^{asws} having said: 'One day the Prophet^{saww} said to his^{saww} companions: 'My^{saww} life is better for you all, and my^{saww} passing away is better for you all'. They said, 'O Messenger of Allah^{saww}, This life of yours^{saww}? He^{saww} said: 'Yes'. They said, 'How can your^{saww} passing away (be better)?' He^{saww} said that: 'Allah^{azwj} has Prohibited our^{saww} flesh on the Earth that it should eat from it'.

(2) حدثنا محمد بن عبد الجبار عن عبد الرحمن بن حماد عن القاسم بن عروه.

2 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abdul Rahman Bin Hamaad, from Al-Qasim Bin Urwah. (SEE HADEETH BELOW)

(3) وحدثنا عبد الله بن عمر المسلمي عن رجل عن ابي عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله حيوتي خير لكم ومماتي خير لكم فاما حيوتي فان الله هديكم بي من الضلالة وانقذكم من شفا حفرة من النار واما مماتي فان اعمالكم تعرض على فما كان من حسن استزدت الله لكم وما كان من قبيح استغفرت الله لكم فقال له رجل من المنافقين وكيف ذاك يا رسول الله صلى الله عليه وآله وقد رمت يعني صرت رميما فقال له رسول الله صلى الله عليه وآله كلا ان الله حرم لحومنا على الارض فلا يطعم منها شيئا.

3 – And It has been narrated to us by Abdullah Bin Umar Al-Muslimy, from a man, who has narrated the following:

'Abu Abdullah^{asws} having said: 'The Messenger of Allah^{saww} said: 'My^{saww} life is better for you all, and my^{saww} passing away is better for you all. As for my^{saww} life, Allah^{azwj} has Guided you all by it from ignorance and Rescued you all from the brink of the pit of the Fire. And as for my^{saww} passing away, your deeds will get presented to me^{saww}. For what was beautiful from it, I^{saww} ask Allah^{azwj} to Increase it for you, and what was from the ugly ones from it, I^{saww} ask Allah^{azwj} to Forgive you for it'.

A man from the hypocrites said to him^{saww}, 'And how is that, O Messenger of Allah^{saww}, and you^{saww} would be bones, meaning become decayed'. The Messenger of Allah^{saww} said to him: 'No, but Allah^{azwj} has Prohibited our^{saww} flesh on the Earth, it does not eat from it anything'.

(4) حدثنا السندي بن محمد بن عن عاصم بن حميد عن ابي بصير عن ابي جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله لاصحابه حيوتي خير لكم تحدثون ونحدث لكم ومماتي خير لكم تعرض على اعمالكم فان رايت حسنا جميلا حمدت الله على ذلك وان رايت غير ذلك استغفرت الله لكم.

4 – It has been narrated to us by Al-Sanady Bin Muhammad, from Aasim Bin Hameed, from Abu Baseer, who said:

'Abu Ja'far^{asws} says that the Messenger of Allah^{saww} said to his^{saww} companions: 'My^{saww} life is better for you all, you present (your needs) to me^{saww} and we^{asws} answer to you all. And my^{saww} death is better for you all. Your deeds will get

presented to me^{saww}. If I^{saww} see good and beautiful, I^{saww} Praise Allah^{azwj} on that, and if I^{saww} see other than that, I^{saww} seek forgiveness to Allah^{azwj} for you all’.

(5) حدثنا محمد بن عبد الحميد عن حيان عن ابيه عن ابي جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله وهو في نفر من اصحابه ان مقامي بين اظهركم ومفارقتي خير لكم فقام إليه جابر بن عبد الله الانصاري وقال يا رسول الله صلى الله عليه وآله وسلم اما مقامك بين اظهرنا فهو خير لنا فكيف يكون مفارقتك ايانا خير لنا قال اما مقامي بين اظهركم ان الله يقول وما كان الله ليعذبهم وانت فيهم وما كان الله معذبهم وهم يستغفرون يعذبهم بالسيف واما مفارقتي اياكم فانه خير لكم فان اعمالكم تعرض على كل اثنين وكل خميس فما كان من حسن حمدت الله عليه وما كان من سيئ استغفرت الله لكم.

5 – It has been narrated to us by Muhammad Bin Abdul Hameed, from Hayaan, from his father, who has narrated the following:

‘Abu Ja’far^{asws} says that the Messenger of Allah^{saww} said, and he^{saww} was among a number of his^{saww} companions, that: ‘My^{saww} presence among you and my^{saww} separation (from you, both) are better for you’. Jabir Abdullah Al-Ansary stood up and said, ‘O Messenger of Allah^{saww}, but your^{saww} stay among us, it is better for us. How can your^{saww} separation from us be better for us?’ He^{saww} said: ‘As for my^{saww} stay among you, is that Allah^{azwj} has Said: **“[8:33] But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness”**, Chastising them by the sword. And, as for my^{saww} separation from you being better for you, because your deeds will get presented to me^{saww} every Monday and Thursday. For what will be from good, I^{saww} shall Praise Allah^{azwj}, and what will be from bad, I^{saww} will seek Forgiveness from Allah^{azwj} for you’.

(6) حدثنا احمد بن محمد عن ابن ابي نجران عن عاصم بن حميد عن ابي بصير عن ابي جعفر عليه السلام قال قال رسول الله لاصحابه حيوتي خير لكم تحدثون و نحدث لكم ثم قال ومماتي خير لكم تعرض على اعمالكم فان رايت حسنا حمدت الله على ذلك وان رايت غير ذلك استغفرت الله.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Abu Najraan, from Aasim Bin Hameed, from Abu Baseer, who has said:

‘Abu Ja’far^{asws} having said: ‘The Messenger of Allah^{saww} said to his^{saww} companions: ‘My^{saww} life is better for you. You ask (from us^{saww}) and we^{saww} narrate to you’. Then he^{saww} said: ‘And my^{saww} death is better for you. Your deeds will get presented to me^{saww}. If I^{saww} were to see good, I^{saww} shall Praise Allah^{azwj} on that, and if I^{saww} were to see other than that, I^{saww} shall seek Forgiveness from Allah^{azwj} (for you)’.

(7) حدثنا يعقوب بن يزيد عن ابن ابي عمير عن غير واحد من اصحابنا عن ابي عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله لاصحابه حيوتي خير لكم ومماتي خير لكم قالوا اما حيوتك يا رسول الله صلى الله عليه وآله فقد عرفنا فما في وفاتك قال اما حيوتي فان الله يقول وما كان الله ليعذبهم وانت فيهم وما كان الله معذبهم وهم يستغفرون واما وفاتي فتعرض على اعمالكم فاستغفر لكم.

7 – It has been narrated to us by Yaqub Bin Yazeed, from Ibn Abu Umeyr, from someone else among our companions, who has said:

‘Abu Abdullah^{asws} having said: ‘The Messenger of Allah^{saww} said to his^{saww} companions: ‘My^{saww} life is better for you, and my^{saww} death is better for you’. They said, ‘As for your^{saww} life, O Messenger of Allah^{saww}, we have understood that. What about your^{saww} death?’ He^{saww} said: ‘As for my^{saww} life, Allah^{azwj} has Said: **“[8:33] But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness”**, and as for my^{saww} death, your deeds will get presented to me^{saww}. I will seek Forgiveness for you’.

(8) حدثنا ابراهيم بن هاشم عن عثمان بن عيسى عن سماعة عن ابي عبد الله عليه السلام قال سمعته يقول مالكم تسينون رسول الله صلى الله عليه وآله فقال له؟؟ رجل جعلت فداك وكيف يسينون فقال اما تعلمون ان اعمالكم تعرض عليه فإذا رأى فيها معصية ساء فلا تسينوا رسول الله صلى الله عليه وآله وسروه.

8 – It has been narrated to us by Ibrahim Bin Hashaam, from Usman Bin Isa, from Sama'at, who said:

'I heard Abu Abdullah^{asws} say: 'It is not for you to disappoint the Messenger of Allah^{saww}'. A man said to him^{asws}: 'May I be sacrificed for you^{asws}, and how do we disappoint him^{saww}?'. He^{asws} said: 'But you should know that your deeds get presented to him^{saww}. If he^{saww} sees in them acts of disobedience, it disappoints him^{saww}. Do not disappoint the Messenger of Allah^{saww}, and make him^{saww} to be happy'.

(9) حدثنا احمد بن محمد عن علي بن حكم عن زياد بن ابي الحلال عن ابي عبد الله عليه السلام قال ما من نبي ولاوصى تبقى في الارض اكثر من ثلاثة ايام حتى يرفع بروحه وعظمه ولحمه إلى السماء وانما يؤتى موضع آثارهم ويبلغ بهم من بعيد السلام ويسمعونهم على آثارهم من قريب.

9 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Hakam, from Ziyad Bin Abu Al-Hilal, who has narrated the following:

'Abu Abdullah^{asws} says that there is no Prophet^{as}, nor a successor^{as} who will remain on the Earth more than three days until he^{as} gets raised with his^{as} soul, and his^{as} bones, and his^{as} flesh to the sky, and given the place of their^{as} effects, and greetings reach to them^{as} from afar, and they^{as} hear it on their effects from nearby'.

(14) باب ما جعل الله في الانبياء والاصفياء والمؤمنين وسائر الناس من الارواح وانه فضل الانبياء والائمة من آل محمد بروح القدس وذكر الارواح الخمس

CHAPTER 14 – WHAT ALLAH^{azwj} HAS MADE IN THE PROPHETS^{as} AND THE SUCCESSORS^{as}, AND THE BELIEVERS, AND REST OF THE PEOPLE FROM THE SPIRITS, AND THAT HE^{azwj} HAS PREFERENCED THE PROPHETS^{as} AND THE IMAMS^{asws} FROM THE PROGENY^{asws} OF MUHAMMAD^{saww} WITH THE HOLY SPIRIT, AND MENTION OF THE FIVE SPIRITS

(1) حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن ابراهيم بن عمر عن جابر الجعفي قال قال أبو عبد الله عليه السلام يا جابر ان الله خلق الناس ثلاثة اصناف وهو قول الله تعالى وكنتم ازواجا ثلاثة فأصحاب الميمنة ما اصحاب الميمنة واصحاب المشئمة ما اصحاب المشئمة والسابقون السابقون اولئك المقربون فالسابقون هو رسول الله صلى الله عليه وآله وخاصة الله من خلقه جعل فيهم خمسة ارواح ايدهم بروح القدس فيه

1 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Ibrahim Bin Umar, from Jabir Al-Ju'fy who said:

'Abu Abdullah^{asws} said: 'O Jabir, Allah^{azwj} Created the people of three types, and it is the Statement of Allah^{azwj} the High [56:7] *And you shall be three sorts [56:8] Then the Companions of the Right Hand - What will be the Companions of the Right Hand? [56:9] And the Companions of the Left Hand - what will be the Companions of the Left Hand? [56:10] And those Foremost will be Foremost [56:11] These will be those Nearest to Allah.* As for the foremost, he^{saww} is the Messenger of Allah^{saww} and Allah^{azwj} Specialised him^{saww} from the creatures by Making to be in him^{saww} five Spirits, Aided by the Holy Spirit.

بعثوا انبياء وايدهم بروح الايمان فيه خافوا الله وايدهم بروح القوة فيه قوا على طاعة الله وايدهم بروح الشهوة فيه اشتها طاعة الله وكرها معصيته وجعل فيهم روح المدرج الذي يذهب به الناس ويجيئون وجعل في المؤمنين اصحاب الميمنة روح الايمان فيه خافوا الله وجعل فيهم روح القوة فيه قوا على الطاعة من الله وجعل فيهم روح الشهوة فيه اشتها طاعة الله وجعل فيهم روح المدرج التي يذهب الناس به ويجيئون.

He^{azwj} Sent the Prophets^{saww} and Aided them^{as} with the Spirit of Faith by which they^{as} fear Allah^{azwj}; and He^{azwj} Aided them with the Spirit of Strength by which they^{as} strengthen their^{as} obedience to Allah^{azwj}; and He^{azwj} Aided them with the Spirit of Desire, by which they^{as} desire the obedience of Allah^{azwj} and abhor disobedience; and He^{azwj} Made in them^{as} the Spirit of Socialising by which they^{as} intermingle with the people; and He^{azwj} Made to be in the believers from the companions of the right Hand the Spirit of Faith by which they fear Allah^{azwj} and Made to be in them the Spirit of Strength by which they get strength on their obedience, from Allah^{azwj}; and He^{azwj} Made to be in them the Spirit of Desire by which they desire the obedience of Allah^{azwj}; and Made to be in them the Spirit of Socialising by which they intermingle with the people'.

(2) حدثنا علي بن حسان عن علي بن عطية يرفعه إلى امير المؤمنين قال قال امير المؤمنين عليه السلام ان لله نهرا دون عرشه ودون النهر الذي دون عرشه نور من نوره وان على حافتي النهر روحين مخلوقين روح القدس وروح من امره وان لله عشر طينيات خمسة من الجنة وخمسة من النار وخمسة من الارض وفسر الجنان وفسر الارض ثم قال ما من نبي ولا ملك الا من بعد جبله نفخ فيه من احدى الروحين وجبل النبي من احدى الطينتين قلت لابي الحسن عليه السلام ما الجبل قال الخلق غيرنا اهل البيت فان الله خلقنا من العشر طينيات جمعيا ونفخ فينا من الروحين جميعا فاطيبيها طينتنا وروى غيره عن ابي الصامت قال طين الجنان جنة عدن و جنة الماوى والنعيم والفردوس والخلد وطين الارض مكة والمدينة وبيت المقدس والحيرة.

2 – It has been narrated to us by Ali Bin Hasaan, from Ali Bin Atiya with an unbroken chain going up to Amir-ul-Momineen^{asws}, said:

'Amir-ul-Momineen^{asws} said that: 'Allah^{azwj} has a river under His^{azwj} Throne, and under the river which is under His^{azwj} Throne there is illumination of Light from His^{azwj} Light, and that on the edges of the river there are two Created Spirits, the Holy Spirit and the Spirit from His^{azwj} Command. Allah^{azwj} has ten clays, five from the Paradise and five from the Earth, and has Detailed the Gardens and Detailed the Earth'. Then he^{asws} said: 'There is none from a Prophet^{as}, nor from an Angel, but one of the two Created Spirits has been Blown into him^{as}, and Made the Prophet^{as} from one of the two clays'. I said to Abu Al-Hassan^{asws}, 'And what is 'Al-Jabal'?' He^{asws} said: 'A creation other than us^{asws}, the People^{asws} of the Household, for Allah^{azwj} Created us^{asws} from ten clays altogether, and Blew into us^{asws} both the Spirits together, adding fragrance to our^{asws} clay'.

And others have reported from Abu Al-Saamit who said, 'The clay of the Gardens , was from the Garden of *Eden*, and the Garden of '*Ma'wa*' and '*Al-Naeem*', and '*Al-Firdows*', and '*Al-Khuld*'; and the clay of the Earth was from Mecca, and Medina, and the *Bayt Al-Maqdas* (Jerusalem) and *Al-Hira*.'

(3) حدثنا عبد الله بن محمد عن ابراهيم بن محمد اخبرنا يحيى بن صالح حدثنا محمد بن خالد الاسدي عن الحسن بن جهم عن ابي عبد الله جعفر بن محمد عليه السلام قال في الانبياء والاصياء خمسة ارواح روح البدن وروح القدس وروح القوة وروح الشهوة وروح الايمان وفي المؤمنين اربعة ارواح افقدها روح القدس روح البدن وروح الشهوة وروح الايمان وفي الكفار ثلاثة ارواح روح البدن وروح القوة وروح الشهوة ثم قال روح الايمان يلزم الجسد ما لم يعمل بكبيرة فإذا عمل كبيرة فارقه الروح وروح القدس من سكن فيه فانه لا يعمل بكبيرة ابدا.

3 – It has been narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Yahya Bin Saleh, from Muhammad Bin Khalid Al-Asady, from Al-Hassan Bin Jahm, who has said:

'Abu Abdullah Ja'far Bin Muhammad^{asws} having said: 'In the Prophets^{as} and the Successors^{as} are five Spirits – The Spirit of the Body, and the Holy Spirit, and the Spirit of Strength, and the Spirit of Desire, and Spirit of the Faith. And in the believers there are four Spirits which can be lost – The Holy Spirit, the Spirit of the Body, the Spirit of Desire, and the Spirit of Faith. And in the infidel there are three Spirits – The Spirit of the Body, and the Spirit of Strength, and Spirit of Desire'.

Then he^{asws} said: 'The Spirit of the Faith necessitates the body not to commit major sins. If it commits major sins, the Spirit separates, and the Holy Spirit, the one in whom it resides, he will not commit major sins, ever'.

(4) حدثنا بعض اصحابنا عن محمد بن عمر عن ابن سنان عن عمار بن مروان عن المنخل عن جابر عن ابي جعفر عليه السلام قال سألته عن علم العالم فقال يا جابر ان في الانبياء والاصياء خمسة ارواح روح القدس وروح الايمان وروح الحياة وروح القوة وروح الشهوة فبروح القدس يا جابر علمنا ما تحت العرش إلى ما تحت الثرى ثم قال يا جابر ان هذه الارواح يصيبه الحدثان الا ان روح القدس لا يلهوا ولا يلعب.

4 – It has been narrated to us by come of our companions, from Muhammad Bin Umar, from Ibn Sinan, from Amaar Bin Marwaan, from Al-Munkhal, from Jabir, who has said:

'I asked Abu Ja'far^{asws} him^{asws} about the knowledge of the knowledgeable one^{asws}. He^{asws} said: 'O Jabir, In the Prophets^{as} and the Successors^{as} there are five Spirits – The Holy Spirit, and Spirit of the Faith, and Spirit of the Life, and Spirit of the Strength, and Spirit of the Desire. By the Holy Spirit, O Jabir, the^{as} comes to know all that is from underneath the Throne to what is below the Earth'. Then he^{asws} said: 'O Jabir, these Spirits get affected by the events, except for the Holy Spirit, it does not get involved with vanities, nor with sport'.

(5) حدثنا عمران بن موسى بن جعفر عن علي بن معبد عن عبد الله بن عبد الله الواسطي عن درست بن ابي منصور عن ذكره عن جابر قال سألت ابا جعفر عليه السلام عن الروح قال يا جابر ان الله خلق الخلق على ثلاث طبقات وانزلهم ثلاث منازل وبين ذلك في كتابه حيث قال واصحاب الميمنة ما اصحاب الميمنة واصحاب المشئمة ما اصحاب المشئمة والسابقون السابقون اولئك المقربون

5 – It has been narrated to us by Umran Bin Musa Bin Ja'far, from Ali Bin Ma'bad, from Abdullah^{asws} bin Abdullah Al-Wasity, from Darsat Bin Abu Mansour, from Jabir who said: 'I asked Abu Ja'far^{asws} about the Spirit. He^{asws} said: 'O Jabir, Allah^{azwj} Created the creatures on three levels, and Made to descend them on three levels between them. That is in His^{azwj} Book where He^{azwj} has Said: ***[56:8] Then the Companions of the Right Hand - What will be the Companions of the Right Hand? [56:9] And the Companions of the Left Hand - what will be the Companions of the Left Hand? [56:10] And those Foremost will be Foremost [56:11] These will be those Nearest to Allah.***

فاما ما ذكر من السابقين فهم انبياء مرسلون وغير مرسلين جعل الله فيهم خمسة ارواح روح القدس وروح الايمان وروح القوة وروح الشهوة وروح البدن وبين ذلك في كتابه حيث قال تلك الرسل فضلنا بعضهم على بعض منهم من كل الله ورفع بعضهم درجات واتينا عيسى بن مريم البينات وايدناه بروح القدس

As for what has been Mentioned of the Foremost, they^{as} are the Messenger Prophets^{as} and non-Messenger Prophets^{as}. Allah^{azwj} Made to be in them^{as} five Spirits – The Holy Spirit, and the Spirit of Faith, and the Spirit of Strength, and the Spirit of Desire, and the Spirit of the Body, and between that in His^{azwj} Book is where He^{azwj} has Said ***[2:253] We have made some of these messengers to excel the others among them are they to whom Allah spoke, and some of them He exalted by rank and We gave clear miracles to Isa son of Marium, and strengthened him with the holy spirit***.

ثم قال في جميعهم وايدهم بروح منه فبروح القدس بعثوا انبياء مرسلين وغير مرسلين وبروح القدس علموا جميع الاشياء وبروح الايمان عبدوا الله ولم يشركوا به شيئا وبروح القوة جاهدوا عدوهم وعالجوا معاشهم وبروح الشهوة اصابوا لذة الطعام ونكحوا الحلال من النساء وبروح البدن يدب ويدرج

Then He^{azwj} regarding all of them ***[58:22] and strengthened them with a spirit from Himself***, with the Holy Spirit. He^{azwj} Sent Messenger Prophets^{as} and non-Messenger Prophets^{as}, and by the Holy Spirit they^{as} know all the things; and by the Spirit of Faith, they^{as} worship Allah^{azwj} and do not associate anything with Him^{azwj}; and by the Spirit of Strength, they struggle against His^{azwj} enemies and they^{as} look after their^{as} own livelihoods; and by the Spirit of Desire, they taste the pleasure of eating food, and permissible conjugAl-relations with the women; and by the Spirit of the Body they observe morality and intermingle (with the people).

واما ما ذكرت من اصحاب الميمنة فهم المؤمنون حقا جعل فيهم اربعة ارواح روح الايمان وروح القوة وروح الشهوة وروح البدن ولا يزال العبد مستعملا بهذه الارواح الاربعة حتى يهم بالخطيئة فإذا هم بالخطيئة زين له روح الشهوة وشجعه روح القوة وقاده روح البدن حتى يوقعه في تلك الخطيئة فإذا لامس الخطيئة انتقص من الايمان وانتقص الايمان منه فان تاب تاب الله عليه وقد يأتي على العبد تارات ينقص منه بعض هذه الاربعة وذلك قول الله تعالى ومنكم من يرد إلى اذل العمر لعلهم يعلم بعد علم شيئا فتنتقص روح القوة ولا يستطيع مجاهدة العدو ولا معالجة المعيشة وينتقص منه روح الشهوة فلو مرت به احسن بنات آدم لم يحن إليها وتبقى فيه روح الايمان وروح البدن فبروح الايمان يعبد الله وبروح البدن ويدب ويدرج حتى تأتية ملك الموت

And as for what has been Mentioned of the companions of the right hand, they are the true believers. He^{azwj} has Made four Spirits to be in them – Spirit of the Faith, and Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body. The servant does not cease to make use of these four Spirits until he commits any sins. If he is with sin, the Spirit of Desire adorns it for him, and the Spirit of Strength encourages

him until he indulges in that sin. When the sin has been committed he gets taken away from the faith and faith gets taken away from him. If he were to repent to Allah^{azwj}, Allah^{azwj} Forgives him, and Reduces from the servant one of these four, and that is the Statement of Allah^{azwj} “[16:70] **And Allah has created you, then He causes you to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything**”. If the reduction is of the Spirit of the Strength, he would not have the ability to struggle against the enemy, nor look after the livelihood; and if the reduction from it is of the Spirit of the Desire, he would pass by the best of the daughters of Adam^{as}, not coming to them; and there would remain in him the Spirit of the Faith and Spirit of the Body. With the Spirit of the Faith, he worships Allah^{azwj}, and with the Spirit of the Body, he conducts (his actions) and intermingles (with the people) until there comes to him the Angel of Death.

واما ما ذكرت اصحاب المشئمة فمنهم اهل الكتاب قال الله تبارك وتعالى الذين آتيناهم الكتاب يعرفونه كما يعرفون ابنائهم وان فريقا منهم ليكنتمون الحق وهم يعلمون الحق من ربك فلا تكونن من الممترين عرفوا رسول الله صلى الله عليه وآله والوصى من بعده وكنتموا ما عرفوا من الحق بغيا وحسدا فيسلبهم روح الايمان وجعل لهم ثلاثة ارواح روح القوة وروح الشهوة وروح البدن ثم اضافهم إلى الانعام فقال ان هم الا كالانعام بل هم اضل سبيلا لان الدابة انما تحمل بروح القوة وتعترف بروح الشهوة ويسير بروح البدن.

And as for what has been Mentioned of the companions of the left Hand, among them are the People of the Book. Allah^{azwj} Blessed and High has Said “[2:146] **Those whom We have given the Book recognize him as they recognize their sons, and a party of them most surely conceal the truth while they know (it).** [2:147] **The truth is from your Lord, therefore you should not be of the doubters**”. They recognised the Messenger of Allah^{saww} and the successor^{asws} to be after him^{saww}, and they concealed what they recognised from the truth, in rebellion and in envy. Their Spirit of the Faith was taken away from them, and they were Made to be with three Spirits – the Spirit of the Strength, and the Spirit of the Desire, and the Spirit of the Body, then they were likened to be as cattle. He^{azwj} Said “[7:179] **they are as cattle, nay, they are in worse errors**”, because the animals bear the Spirit of the Strength, and they react by the Spirit of the Desire, and they move around by the Spirit of the Body’.

(6) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن داود عن ابن هارون العبدى عن محمد عن الاصمغ بن نباته قال اتى رجل امير المؤمنين عليه السلام فقال اناس يزعمون ان العبد لا يزنى وهو مؤمن ولا يسرق وهو مؤمن ولا يشرب الخمر وهو مؤمن ولا يأكل الربوا وهو مؤمن ولا يسفك الدم الحرام وهو مؤمن فقد كبر هذا على وجرح منه صدري حتى زعم ان هذا العبد الذى يصلى إلى قبلتي ويدعو دعوتي ويناكحني وناكحه ويوارثني واوارثه فاخرجه من الايمان من اجل ذنب يسير اصابه

6 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Dawood, from Ibn Haroun Al-Abady, from Muhammad, from Al-Asbagh Bin Nabata who said:

‘A man came up to Amir-ul-Momineen^{asws} and said, ‘The people are thinking that a believer neither commit adultery, nor does he steals, and nor does he drink the alcohol and nor does he make use of the interest and nor does he sheds blood unlawfully while in the state of a devout believer. This has been a great thing to me and from it my chest is hurting until I think that this is the servant who, to the extent that I thought that this is the servant who Prays to my Qiblah, and supplicates my supplication, and gives to me in marriage and I give to him in marriage, and inherits from me and I inherit from me, that he would come out of the faith for a slight sin of his’.

فقال له على عليه السلام صدقك اخوك اني سمعت رسول الله صلى الله عليه وآله وسلم وهو يقول خلق الله الخلق وهو على ثلاثة طبقات وانزلهم ثلث منازل فذلك قوله تعالى في الكتاب اصحاب الميمنة واصحاب المشئمة والسابقون السابقون اولئك المقربون

Ali^{asws} said to him: 'You should believe your brother. I^{asws} have heard from the Messenger of Allah^{saww}, and he^{saww} said: 'Allah^{azwj} Created the creatures on three levels, and descended them on three levels, for that is the Statement of the High^{azwj} in the Book "[56:8] **Then the Companions of the Right Hand - What will be the Companions of the Right Hand? [56:9] And the Companions of the Left Hand - what will be the Companions of the Left Hand? [56:10] And those Foremost will be Foremost [56:11] These will be those Nearest to Allah.**"

فاما ما ذكرت من السابقين فانبياء مرسلون وغير مرسلين جعل الله فيهم خمسة ارواح روح القدس وروح الايمان وروح القوة وروح الشهوة وروح البدن فبروح القدس بعثوا انبياء مرسلين وغير مرسلين وبروح الايمان عبدوا الله ولم يشركوا به شيئا وبروح القوة جاهدوا عدوهم وعالجوا معاشهم وبروح الشهوة اصابوا للذيذ من الطعام ونكحوا الحلال من شباب النساء وبروح البدن دبوا ودرجوا ثم قال تلك الرسل فضلنا بعضهم على بعض منهم من كلم الله ورفع بعضهم فوق بعض درجات واتينا عيسى بن مريم البينات وايدناه بروح القدس ثم قال في جماعتهم وايدهم بروح منه يقول اكرمهم بها وفضلهم على من سواهم

As for what has been Mentioned of the Foremost, they^{asws} are the Messenger Prophets^{as} and non-Messenger Prophets^{as}. Allah^{azwj} has Made five Spirits to be in them^{as} – The Holy Spirit, and Spirit of the Faith, and Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body. It is with the Holy Spirit that the Messenger Prophets^{as} as well as the non-Messenger Prophets^{as} are Sent; and with the Spirit of the Faith they worship Allah^{azwj} and do not associate anything with Him^{azwj}; and with the Spirit of the Strength they struggle against their^{as} enemies, and look after their^{as} livelihood; and with the Spirit of the Desire they taste the deliciousness of the food, and marry in a Permissible way the young women; and with the Spirit of the Body they observe morality and intermingle (with the people)'. Then he^{asws} said: "[2:253] **We have made some of these messengers to excel the others among them are they to whom Allah spoke, and some of them He exalted by rank and We gave clear miracles to Isa son of Marium, and strengthened him with the holy spirit**". Then he^{asws} said: 'Then He^{azwj} regarding all of them "[58:22] **and strengthened them with a spirit from Himself**'. He^{asws} said: 'He^{azwj} Honoured them^{as} by it, and preferred them^{as} from others.

واما ما ذكرت من اصحاب الميمنة فهم المؤمنون حقا باعيانهم فجعل فيهم اربعة ارواح روح الايمان وروح القوة وروح الشهوة وروح البدن ولا يزال العبد مستعملا بهذا الارواح الاربعة حتى تأتي حالات قال وما هذه الحالات فقال على عليه السلام اما اولهن فهو كما قال الله ومنكم من يرد إلى أرذل العمر لكيلا يعلم بعد علم شيئا فهذا ينقص منه جميع الارواح وليس من الذي يخرج من دين الله لان الله الفاعل ذلك به رده إلى أرذل عمره فهو لايعرف للصلاة وقتا ولا يستطيع التهجد بالليل ولا الصيام بالنهار ولا القيام في صف من الناس فهذا نقصان من روح الايمان فليس يضره شيء ان شاء الله

And as for what had been Mentioned of the companions of the right Hand, they^{asws} are the true 'Momin' (believers). He^{azwj} Made four Spirits to be in them – Spirit of the Faith, and Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body. The servant does not cease to make use of these four Spirits, until certain situation take place for him'. He said, 'And what situations are these?' Ali^{asws} said: 'As for the first one of them, it is as Allah^{azwj} has Said "[16:70] **And Allah has created you, then He causes you to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything**". This is where there has been a reduction from it all the Spirits, and is not from those who have exited from the Religion of Allah^{azwj}, because that is the Act of Allah^{azwj} to Return him to the worst part of life. This is where he does not recognise the Prayer timings, does

not Pray the Prayer at night (Tahajjud), nor the Fasting by the Day, nor does he stand in the rows of the people. This is the deficiency of the Spirit of the Faith. Nothing will adversely affect him, Allah^{azwj} Willing.

و ينقص منه روح القوة فلا يستطيع جهاد عدوه ولا يستطيع طلب المعيشة وينتقص منه روح الشهوة فلو مرت به اصبح بنات ادم لم يحن إليها ولم يقم ويبقى روح البدن فهو يدب ويدرج حتى تأتيه ملك الموت فهذا حال خير لان الله فعل ذلك به And the deficiency from it of the Spirit of the Strength is where he does not to struggle against his enemies, nor for the seeking of his livelihood. And the deficiency from it of the Spirit of the Desire is where he would pass by the daughters of Adam^{as} and does not come to them, and does not stand. And there remains the Spirit of the Body, he conducts (his actions) and intermingles (with the people) until there comes to him the Angel of Death. So, this is a good situation, because Allah^{azwj} Did that.

وقد تأتي عليه حالات في قوته وشبابه يهيم بالخطيئة فتشجعه روح القوة وتزين له روح الشهوة وتقوده روح البدن حتى توقعه في الخطيئة فإذا مسها انتقص من الايمان ونقصانه من الايمان ليس بعائد فيه ابدا أو يتوب فان تاب وعرف الولاية تاب الله عليه وان عاد وهو تارك الولاية ادخله الله نار جهنم

And if there come to his situations regarding his strength, and his youth indulges in sins, the Spirit of the Strength encourages him and the Spirit of the Desires decorates it for him, and the Spirit of the Body makes him indulge in it until he indulges in the error. If it so happens, that he gets touched by the deficiency from the faith, he will not get anything out of it, ever, unless he repents. If he were to repent having recognised the Wilayah, Allah^{azwj} will Accept his repentance, and if he returns to sinning, and he has left the Wilayah, Allah^{azwj} will Make him enter the Fire of Hell.

واما اصحاب المشئمة فهم اليهود والنصارى قول الله تعالى الذين اتيناهم الكتاب يعرفونه كما يعرفون ابناءهم في منازلهم وان فريقا منهم ليكتمون الحق وهم يعلمون الحق من ربك الرسول من الله إليهم بالحق فلا تكونن من الممترين

As for the companions of the left, they are the Jews and the Christians as per the Statement of Allah^{azwj} **“[2:146] Those whom We have given the Book recognize him as they recognize their sons, and a party of them most surely conceal the truth while they know, [2:147] The truth is from your Lord”**. The Messenger^{saww} from Allah^{azwj} to them, is with the Truth **“therefore you should not be of the doubters”**.

فلما جحدوا ما عرفوا ابتلاهم الله بذلك الذم فيسلبهم روح الايمان واسكن ابدانهم ثلاثة ارواح روح القوة وروح الشهوة وروح البدن ثم اضافهم إلى الانعام فقال ان هم الا كالانعام بل هم اضل سبيلا لان الدابة انما تحمل بروح القوة وتعتلف بروح الشهوة و تسير بروح البدن فقال له السائل احببت قلبي باذن الله تعالى.

When they fought against what they recognised, Allah^{azwj} Nullified that and Condemned them. He^{azwj} Crucified their Spirit of the Faith, and Let three Spirits reside in their bodies – Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body, then He^{azwj} Likened them to the cattle. He^{azwj} Said **“[25:44] They are nothing but as cattle; nay, they are straying farther off from the path”**, because the animals, they bear the burden by the Spirit of the Strength, and they react by Spirit of the Desire, and they move around by Spirit of the Body’. The questioner said to him^{asws}, ‘You^{asws} have revived my heart, by the Permission of Allah^{azwj}’.

(15) باب في الانمة ع ان روح القدس يتلقاهم إذ احتاجوا إليه

CHAPTER 15 – REGARDING THE IMAMS^{asws} THAT THE HOLY SPIRIT BRINGS TO THEM^{asws} IF THEY NEED FROM IT

(1) حدثنا العباس بن معروف عن القاسم بن عروه عن محمد بن عمران عن بعض اصحابه قال سئلت ابا عبد الله عليه السلام فقلت جعلت فداك تسئلون عن الشيء فلا يكون عندكم علمه فقال ربما كان ذلك قال قلت كيف تصنعون قال تلقانا به روح القدس.

1 – It has been narrated to us by Al-Abbas Bin Ma'rouf, from Al-Wasim Bin Urwah, from Muhammad Bin Umraan, from one of his companions who said:

'I asked Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}, if you^{asws} are asked about something, would you have the knowledge of it with you^{asws}?' He^{asws} said: '(Allah Willing) it was that'. I said, 'How would you make of it?' He^{asws} said: 'The Holy Spirit would come with it'.

(2) حدثنا احمد بن محمد عن ابي عبد الله البرقي والحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن بشير الدهان عن حمرا بن اعين عن جعيد الهمداني قال سئلت على بن الحسين باى حكم تحكمون قال نحكم بحكم آل داود فان عينا شينا تلقانا به روح القدس.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Abu Abdullah Al-Barqy, and Al-Husayn bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Basheer Al-Dahaan, from Hamraan Bin Ayn, from Jaeed Al-Hamadany who said:

'I asked Ali Bin Al-Husayn^{asws}, 'By what Judgement do you^{asws} pass Judgement?' He^{asws} said: 'We^{asws} judge by the Judgement of the Family of Dawood^{as}. If we^{asws} want to visualise anything, the Holy Spirit comes with it'.

(3) حدثنا احمد بن محمد عن الحسن بن محبوب عن هشام بن سالم عن عمار الساباطي قال قلت لابي عبد الله عليه السلام بما تحكمون إذا حكمتم فقال بحكم الله و حكم داود فإذا ورد علينا شيء ليس عندنا تلقانا به روح القدس.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Hashaam Bin Saalim, from Amaar Al-Sabaty who said:

'I said to Abu Abdullah^{asws}, 'By what do you^{asws} issue Judgements?' He^{asws} said: 'By the Judgement of Allah^{azwj} and the Judgement of Dawood^{as1}. If a matter is referred to us^{asws} regarding something, the Holy Spirit comes with it?'

(4) حدثنا احمد بن محمد عن البرقي عن ابي الجهم عن اسباط عن ابي عبد الله عليه السلام قال قلت تسئلون عن الشيء فلا يكون عندكم علمه قال ربما كان ذلك قلت كيف تصنعون قال تلقانا به روح القدس.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-barqy, from Abu Al-Jahm, from Asbaat, who has said:

'I asked from Abu Abdullah^{asws} what if you are asked about something which is obscure. He^{asws} said: '(Allah Willing) if it was that'. I said, 'How do you^{asws} solve it?' He^{asws} said: 'The Holy Spirit comes with it'.

(5) حدثنا محمد بن الحسين عن صفوان بن يحيى عن ابي خالد القمط عن حمرا بن اعين قال قلت لابي عبد الله عليه السلام انبياء انتم قال لا قلت فقد حدثني من لا اتهم انك قلت انا انبياء قال من هو أبو الخطاب قال قلت نعم قلت كنت إذا اهرج قال قلت فيما تحكمون قال بحكم آل داود فإذا ورد علينا شيء ليس عندنا تلقانا به روح القدس.

5 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan Bin Yahya, from Abu Khalid Al-Qamaat, from Hamraan Bin Ayn who said:

¹ Prophet Dawood^{as} used to give Just judgements on behalf of his people

'I said to Abu Abdullah^{asws}, 'You^{asws} all are Prophets^{as}? He^{asws} said: 'No'. I said, 'One person narrated to me while referring to you^{asws} that you^{asws} said: 'I^{asws} am one of the Prophets^{as}. He^{asws} said: 'Who is he, Abu Al-Khattab?' I said, 'Yes. I have abandoned him'. I said, 'By what do you^{asws} issue Judgements?' He^{asws} said: 'By the Judgement of the Family of Dawood^{as}. If a matter gets referred to us^{asws} which is not with us^{asws}, the Holy Spirit comes with it'.

(6) حدثنا احمد بن محمد عن الحسن بن محبوب عن هشام بن سالم عن عمار أو غيره قال قلت لابي عبد الله عليه السلام فيما تحكمون إذا حكمتكم فقال بحكم الله وحكم داود وحكم محمد صلى الله عليه وآله فإذا ورد علينا ما ليس في كتاب على تلقانا به روح القدس والهمنا الله الهاما.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Hashaam Bin Saalim, from Amaar, or someone else who said:

'I said to Abu Abdullah^{asws}, 'By what do you issue Judgements, if you^{asws} do judge?' He^{asws} said: 'By the Judgement of Allah^{azwj} and the Judgement of Dawood^{as}, and the Judgement of Muhammad^{saww}. If a matter is referred to us^{asws}, which is not in the Book, the Holy Spirit comes with it, and Allah^{azwj} Inspires us^{asws} with an Inspiration'.

(7) حدثنا ابراهيم بن هاشم عن محمد بن خالد البرقي عن ابن سنان أو غيره عن بشير عن حمران عن جعيد الهمداني ممن خرج مع الحسين عليه السلام بكر بلا قال فقلت للحسين عليه السلام جعلت فداك باي شيء تحكمون قال يا جعيد نحكم بحكم آل داود فإذا عيينا عن شيء تلقانا به روح القدس.

7 – It has been narrated to us by Ibrahim Bin Hashaam, from Muhammad Bin Khalid Al-barqy, from Ibn Sinan, or someone else, from Basheer, from Hamraan, from Jaeed Al-Hamadany, who has said:

I was among those who were with Al-Husayn^{asws} at Karbala, said, 'I said to Al-Husayn^{asws}, 'May I be sacrificed for you^{asws}, by which thing do you^{asws} issue Judgements?' He^{asws} said: 'O Jaeed, we^{asws} judge by the Judgement of the Family of Dawood^{as}. If we^{asws} want to visualise something, the Holy Spirit comes with it'.

(8) حدثنا عمران بن موسى عن موسى بن جعفر عن الحسين بن علي عن علي بن عبد العزيز عن ابيه قال قلت لابي عبد الله عليه السلام جعلت فداك ان الناس يزعمون ان رسول الله صلى الله عليه وآله وجه عليا عليه السلام إلى اليمن ليقضى بينهم فقال علي فما وردت علي قضية الا حكمت فيها بحكم الله وحكم رسوله صلى الله عليه وآله فقال صدقوا قلت وكيف ذاك ولم يكن انزل القرآن كله وقد كان رسول الله صلى الله عليه وآله غائبا عنه فقال تتلقاه به روح القدس.

8 – It has been narrated to us by Umran Bin Musa, from Musa Bin Ja'far, from Al-Husayn Bin Ali, from Ali Bin Abdul Aziz, from his father who said:

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}, the people are alleging that the Messenger of Allah^{saww} directed Ali^{asws} towards Yemen to judge between them'. Ali^{asws} said: 'As for what gets referred to me^{asws}, I^{asws} shall judge regarding it with the Judgement of Allah^{azwj} and the Judgement of the Messenger of Allah^{saww}'. He^{asws} said: 'True'. I said, 'And how that can be so while the whole Quran had not been Revealed by then, and the Messenger of Allah^{saww} was absent from him^{asws}? He^{asws} said: 'The Holy Spirit came with it to him^{asws}'.

(9) حدثنا أبو علي احمد بن اسحق عن الحسن بن العباس بن جريش عن ابي جعفر الثاني قال قال أبو جعفر الباقر عليه السلام ان الاوصياء محدثون يحدثهم روح القدس ولا يرونه وكان علي عليه السلام يعرض على روح القدس ما يسئل عنه فيوجس في نفسه ان قد اصبت بالجواب فيخبر فيكون كما قال.

9 – It has been narrated to us by Abu Ali Ahmad Bin Is'haq, from Al-Hassan, from Al-Abbas Bin Jareysh, who has said:

'Abu Ja'far the Second^{asws} having said: 'Abu Ja'far Al-Baqir^{asws} said that: 'The successors^{asws} are the Muhaddith. They^{asws} get narrated to by the Holy Spirit, and they^{asws} do visualise it. Ali^{asws} presented to the Holy Spirit what he^{asws} was asked about. He^{asws} felt in himself^{asws} the answer. He^{asws} informed. It was as he (The Holy Spirit) had said'.

(10) حدثنا محمد بن الحسين عن محمد بن اسلم عن علي بن ابي حمزة عن ابي بصير قال قلت لابي عبد الله عليه السلام ان الناس يقولون ان امير المؤمنين عليه السلام كان يقول وجهنى رسول الله صلى الله عليه وآله إلى اليمن والوحى ينزل على النبي صلى الله عليه وآله وسلم بالمدينة فحكمت بينهم بحكم الله حتى لقد كان الحكم يظهر فقال صدقوا قلت وكيف ذاك جعلت فداك فقال امير المؤمنين عليه السلام إذا وردت عليه قضية لم ينزل الحكم فيها في كتاب الله تلقاه به روح القدس

10 – It has been narrated to us by Muhammad Bin Al-Husayn, from Muhammad Bin Al-Husayn, from Muhammad Bin Aslma, from Ali Bin Abu Hamza, from Abu Baseer who said:

‘I said to Abu Abdullah^{asws} that, ‘The people are saying that Amir-ul-Momineen^{asws} had said: ‘The Messenger of Allah^{saww} directed me^{asws} towards Yemen, and Revelation Came down upon the Prophet^{saww} at Medina. I^{asws} judged between them by the Judgement of Allah^{azwj} until the Judgement became apparent’. He^{asws} said: ‘True’. I said, ‘May I be sacrificed for you^{asws}, and how can that be?’. He^{asws} said: ‘Amir-ul-Momineen^{asws}, if a matter was referred to him^{asws}, he^{asws} judged, (and if) the Judgement regarding it had not Come down yet in the Book of Allah^{azwj}, the Holy Spirit came with it to him^{asws}’.

(11) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابراهيم بن ابي البلاد عن ابيه عن ابي عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله يا ايها الناس انه نفث في روعى روح القدس انه لم تمت نفسي حتى تستوفى اقصى رزقها وان ابطاء عليها فاتقوا الله واجملوا في الطلب ولا يحملنكم استبطاً شئ مما عند الله ان تصيبوه بمعصيته فان الله لا ينال ما عنده الا بالطاعة.

11 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibrahim Bin Abu Al-Balaad, from his father, who has said:

‘Abu Abdullah^{asws} says that the Messenger of Allah^{saww} said: ‘O you people, The Holy Spirit has imprinted inside me^{saww} that, no one dies until his sustenance reaches to him, though it may be delayed. So fear Allah^{azwj}, and gather it in your seeking, and do not over burden yourselves for something which is with Allah^{azwj}, by acts of disobedience, for Allah^{azwj} does not Accept anything except if it is with obedience’.

(12) حدثنا بعض اصحابنا عن موسى بن عمر عن محمد بن بشار عن عمار بن مروان عن جابر قال قال أبو جعفر عليه السلام ان الله خلق الانبياء والائمة على خمسة ارواح روح القوة وروح الايمان وروح الحياة وروح الشهوة وروح القدس فروح القدس من الله وسائر هذه الارواح يصيبها الحدثان فروح القدس لا يلهوا ولا يتغير ولا يلعب وروح القدس علموا يا جابر ما دون العرش إلى ما تحت الثرى.

12 – It has been narrated to us by one of our companions, from Musa Bin Umar, from Muhammad Bin Bashaar, from Amaar Bin Marwaan, from jabir who said:

‘Abu Abdullah^{asws} said that: ‘Allah^{azwj} Created the Prophets^{as} and the Imams^{asws} on five Spirits – Spirit of the Strength, and Spirit of the Faith, and Spirit of the Life, and Spirit of the Desire, and the Holy Spirit. The Holy Spirit is from Allah^{azwj}, and the rest of these Spirits get affected by the occurring events. The Holy Spirit does not indulge in vanities, nor does it change, nor does it sport, and it is by the Holy Spirit, I^{asws} come to know, O Jabir, what is beneath the Throne to what is beneath the Earth’.

(13) حدثنا الحسين بن محمد بن عامر عن معلى بن محمد حدثني أبو الفضل عبد الله بن ادريس عن محمد بن سنان عن الفضل بن عمر قال قلت لابي عبد الله عليه السلام سئلته عن علم الامام بما في اقطار الارض وهو في بيته مرخي عليه ستره فقال يا مفضل ان الله تبارك وتعالى جعل للنبي صلى الله عليه وآله خمسة ارواح روح الحياة فيه دب ودرج وروح القوة فيه نهض وجاهد وروح الشهوة فيه اكل وشرب واتى النساء من الحلال وروح الايمان فيه امر وعدل وروح القدس فيه حمل النبوة فإذا قبض النبي صلى الله عليه وآله وسلم انتقل روح القدس فصار في الامام وروح القدس لا ينام ولا يغفل ولا يلهوا ولا يسهوا والاربعة الارواح تنام وتلهوا وتغفل وتسهوا وروح القدس ثابت يرى به ما في شرق الارض وغربها وبرها وبحرها قلت جعلت فداك يتناول الامام ما يبغداد بيده قال نعم و ما دون العرش.

13 – It has been narrated to us by Al-Husayn Bin Muhammad Bin Aamir, from Moala Bin Muhammad, from Al-AI-fazAl-Abdullah Bin Idrees, from Muhammad Bin Sinan, from Al-MufazzAl-Bin Umar who said:

‘I spoke to Abu Abdullah^{asws}, asking him^{asws} about knowledge of the Imam^{asws} by what does he^{asws} (know) from the countries of the Earth, and he^{asws} is relaxing at home and it is veiled from him^{asws}. He^{asws} said: ‘O Mufazzal, Allah^{azwj} Made five Spirits to be in the Prophet^{saww} – Spirit of the Life by which he^{saww} observed morality and intermingled with the people; and Spirit of the Strength by which he^{saww} takes initiatives and struggled; and Spirit of the Desire by which he^{saww} ate and drank and came to the women in a Permissible way; and Spirit of the Faith by which he^{saww} issued commands and was just, and the Holy Spirit by which the Prophet-hood was carried.

When the Prophet^{saww} passed away, the Holy Spirit got transferred and came to be in the Imam^{asws}, and the Holy Spirit does not sleep, nor does it become unaware, nor does it indulge in vanities, nor does it forget, while the other four Spirits (that are found in human beings, have the characteristics) to sleep, and to indulge in vanities, and forget, but the Holy Spirit is stable. He^{asws} visualises by it what is in the East of the Earth and in the West of it, and in the Plains of it and in the Oceans of it’. I said, ‘May I be sacrificed for you^{asws}, the Imam^{asws} grabs by his^{asws} hand what is in Baghdad?’ He^{asws} said: ‘Yes, and what is beneath the Throne’.

(16) باب الروح التي قال الله تعالى في كتابه وكذلك اوحينا اليك روحا من امرنا انها في رسول الله ص وفي الائمة يخبرهم ويسددهم ويوفقهم.

CHAPTER 16 – THE SPIRIT ABOUT WHICH ALLAH^{azwj} HAS SAID IN HIS^{azwj} BOOK “[42:52] AND THUS WE HAVE INSPIRED TO YOU A SPIRIT FROM OUR COMMAND” IT IS IN THE MESSENGER OF ALLAH^{saww}, AND IN THE IMAMS^{asws}, INFORMING THEM^{asws}, AND GUIDING THEM^{asws}, AND HELPING THEM^{asws}

(1) حدثنا محمد بن عبد الحميد عن منصور بن يونس عن ابن بصير قال قلت لابي عبد الله عليه السلام جعلت فداك عن قول الله تبارك وتعالى وكذلك اوحينا اليك روحا من امرنا ما كنت تدري ما الكتاب ولا الايمان ولكن جعلناه نورا نهدي به من نشاء من عبادنا وانك لتهدى إلى صراط مستقيم صراط الله الذي له مافى السموات وما في الارض الا إلى الله تصير الامور قال يا ابا محمد خلق والله اعظم من جبرئيل وميكائيل وقد كان مع رسول الله صلى الله عليه وآله يخبره ويسدده وهو مع الائمة. يخبرهم ويسددهم.

1 – It has been narrated to us by Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Ibn Baseer who said:

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you, what about the Statement of Allah^{azwj} Blessed and high “[42:52] And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was, but We have made it a Light by which We Guide whosoever from Our servants, and surely you guide to the Straight Path, the Path of Allah for Whom is what is in the heavens and what is in the Earth. Lo! It is Allah to Whom all matters come”?’ He^{asws} said: ‘O Abu Muhammad, A Divine Spirit of Allah^{azwj}, greater than Jibraeel and Mikaeel, and it was with the messenger of Allah^{saww}, informed him^{saww}, and guided him^{saww}, and it is with the Imams^{asws} informing them^{asws} and guiding them^{asws}.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن ابي الصباح الكناني عن ابي بصير قال سئلت ابا عبد الله عن قول الله تبارك وتعالى وكذلك اوحينا اليك روحا من امرنا ما كنت تدري ما الكتاب ولا الايمان قال خلق من خلق الله اعظم من جبرئيل وميكائيل كان مع رسول الله صلى الله عليه وآله يخبره ويسدده وهو مع الائمة من بعده.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abu Al-Sabaah Al-Kanany, from Abu Baseer who said:

‘I asked Abu Abdullah^{asws} about the Statement of Allah^{azwj} Blessed and High “[42:52] And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was,”. He^{asws} said: ‘A Divine Creation (Al-Noor) from the creatures of Allah^{azwj}, greater than Jibraeel and Mikaeel. It was with the Messenger of Allah^{saww}, informed him^{saww} and guided him^{saww}, and it is with the Imams^{asws} after him^{saww}.

(3) حدثنا العباس بن معروف عن سعدان بن مسلم عن ابان بن تغلب قال الروح خلق اعظم من جبرئيل وميكائيل كان مع رسول الله صلى الله عليه وآله يسدده ويوفقه وهو مع الائمة من بعده.

3 – It has been narrated to us by Al-Abbas Bin Marouf, from Sa'daan Bin Muslim, from Abaan Bi Taghlab who said:

‘The Spirit is a creature greater than Jibraeel and Mikaeel. It was with the Messenger of Allah^{saww}, guided him^{saww}, and helped him^{saww}, and it is with the Imams^{asws} after him^{saww}.

(4) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن سماعة بن مهران قال سمعت ابا عبد الله عليه السلام يقول ان الروح خلق اعظم من جبرئيل وميكائيل كان مع رسول الله صلى الله عليه وآله يسدده ويرشده وهو مع الائمة و الاوصياء من بعده.

4 – It has been narrated to us by Muhammad Bin Al-Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al-Qasim, from Sama'at Bin Mahraan who said:

'I heard Abu Abdullah^{asws} say that: 'The Spirit is a creature greater than Jibrael and Mikaeel. It was with the Messenger of Allah^{saww}, protected him^{saww}, and helped him^{saww}, and it is with the Imams^{asws} and the successors^{asws} from after him^{saww}.

(5) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن سماعة بن مهران قال سمعت ابا عبد الله عليه السلام يقول ان الروح اعظم من جبرئيل وميكائيل كان مع رسول الله صلى الله عليه وآله يسدده ويرشده وهو مع الاوصياء من بعده.

5 – It has been narrated to us by Muhamad Bin Al-Husayn, from Musa Bin Sa'daan, from Abdullah Bin Al-Qasim, from Sama'at Bin Mahraan who said:

'I heard Abu Abdullah^{asws} say that: 'The Spirit is a creature greater than Jibrael and Mikaeel. It was with the Messenger of Allah^{saww}, protected him^{saww} and guided him^{saww}, and it is with the successors^{asws} from after him^{saww}.

(6) حدثنا محمد بن عبد الحميد عن منصور بن يونس عن ابي الصباح الكناني قال قلت لابي عبد الله عليه السلام وكذلك اوحينا اليك روحا من امرنا إلى اخر الآية قال خلق الله اعظم من جبرئيل وميكائيل وقد كان مع رسول الله صلى الله عليه وآله يخبره ويسدده و هو مع الائمة من بعده.

6 – It has been narrated to us by Muhammad Bin Abdul Hameed, from mansour Bin Yunus, from Abu Al-Sabaah Al-Kanany who said:

'I said to Abu Abdullah^{asws} "[42:52] And thus have We inspired to you a Spirit of Our command . . . up to the end of the Verse. He^{asws} said: 'A creature, by Allah^{azwj}, greater than Jibrael and Mikaeel, and it was with the Messenger of Allah^{saww}, informed him^{saww}, and protected him^{saww}, and it is with the Imams^{asws} from after him^{saww}.

(7) حدثنا يعقوب بن يزيد عن محمد بن ابي عمير عن اسباط بياع الزطى عن ابي عبد الله عليه السلام قال قال له رجل من اهل هيت قول الله عزوجل وكذلك اوحينا اليك روحا من امرنا ما كنت تدري ما الكتاب ولا الايمان قال فقال ملك منذ انزل الله ذلك الملك لم يصعد إلى السماء كان مع رسول الله صلى الله عليه وآله و هو مع الائمة يسددهم.

7 – It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Asbaat, the slave of Al-Zaty, who has said:

'Abu Abdullah^{asws} said, 'A man from his^{asws} family said to him^{asws}, 'The Statement of Allah^{azwj} Mighty and Majestic "[42:52] And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was". He^{asws} said: 'An Angel. Since Allah^{azwj} Sent down that Angel, he has not ascended to the sky. It was with the Messenger of Allah^{saww}, and it is with the Imams^{asws}, protecting them^{asws}.

(8) حدثنا محمد بن الحسين عن صفوان عن ابي الصباح الكناني عن ابي بصير قال قلت قول الله وكذلك اوحينا اليك روحا من امرنا قال هو خلق اعظم من جبرئيل وميكائيل وكل بمحمد صلى الله عليه وآله يخبره ويسدده وهو مع الائمة يخبرهم ويسددهم.

8 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan, from Abu Al-Sabaah Al-Kanany, from Abu Baseer who said:

'I recited "[42:52] And thus have We inspired to you a Spirit of Our command." He^{asws} said: 'It is a creature greater than Jibrael and Mikaeel, allocated to Muhammad^{saww}, informed him^{saww}, and protected him^{saww}, and it is with the Imams^{asws}, informing them^{asws} and protecting them^{asws}.

(9) حدثنا احمد بن محمد بن عيسى عن احمد بن محمد بن ابي نصر البزنطي عن عاصم بن محمد بن مسلم عن ابي جعفر عليه السلام في قول الله عزوجل وكذلك اوحينا اليك روحا من امرنا ما كنت تدري ما الكتاب ولا الايمان فقال خلق

9 – It has been narrated to us by Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr Al-Bazanty, from Aasim, from Muhammad Bin Muslim, who has said:

‘Abu Ja’far^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic **“[42:52] And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was”**. He^{asws} said: ‘A creature from the creatures of Allah^{azwj} greater than Jibrael and Mikaeel. It was with the Messenger of Allah^{saww}, informed him^{saww}, and protected him^{saww}, and it is with the Imams^{asws} from after him^{saww}’.

(10) حدثنا عبد الله بن محمد عن ابراهيم بن محمد عن عبد الله بن جبلة عن ابي الصباح قال سمعت ابا عبد الله عليه السلام يقول انه كان مع رسول الله صلى الله عليه وآله خلق اعظم من جبرئيل وميكائيل كان يوفقه ويسدده وهو مع الائمة من بعده.

10 – It has been narrated to us by Abdullah Bin Muhammad, from Ibrahim bin Muhammad, from Abdullah Bin Jabalah, from Abu Al-Asbaah who said:

‘I heard Abu Abdullah^{asws} say: ‘It was with the Messenger of Allah^{saww}, a creature greater than Jibrael and Mikaeel, guided him^{saww} and protected him^{saww}, and it is with the Imams^{asws} from after him^{saww}’.

(11) حدثنا احمد بن محمد عن البرقي عن ابي الجهم عن علي بن اسباط قال سئل ابا عبد الله عليه السلام رجل وانا حاضر عن قول الله تعالى وكذلك اوحينا اليك روحا من امرنا فقال منذ انزل الله ذلك الروح على محمد صلى الله عليه وآله لم يصعد إلى السماء وانه لفينا.

11 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Barqy, from Abu Al-Jaham, from Ali Bin Asbaat who said:

‘A man asked Abu Abdullah^{asws}, and I was present, about the Statement of Allah^{azwj} **“[42:52] And thus have We inspired to you a Spirit of Our command”**. He^{asws} said: ‘Since Allah^{azwj} Sent down that Spirit upon Muhammad^{saww}, it did not ascend to the sky, and it is within us^{asws}’.

(12) حدثنا احمد بن محمد عن الحسن بن محبوب عن ابي بكير عن زرارة عن ابي جعفر عليه السلام في قول الله عزوجل وكذلك اوحينا اليك روحا من امرنا ما كنت تدري ما الكتاب ولا الايمان ولكن جعلناه نورا نهدي به من نشاء من عبادنا فقال أبو جعفر عليه السلام منذ انزل الله ذلك الروح على نبيه ما صعد إلى السماء وانه لفينا.

12 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abu Bakeyr, from Zarara, who said:

‘Abu Ja’far^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic **“[42:52] And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was, but We have made it a Light by which We Guide whosoever from Our servants”**. Abu Ja’far^{asws} said: ‘Since Allah^{azwj} Sent down that Spirit upon His^{azwj} Prophet^{saww}, it has not ascended to the sky, and it is within us^{asws}’.

(13) حدثنا محمد بن الحسين عن علي بن اسباط قال سأله رجل من اهل هيت وانا حاضر عن قول الله عزوجل وكذلك اوحينا اليك روحا من امرنا قال منذ انزل الله ذلك الروح على محمد صلى الله عليه وآله ما صعد إلى السماء وانه لفينا

13 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ali Bin Asbaat who said: ‘A man from his^{asws} family asked him^{asws}, and I was present, about the Statement of Allah^{azwj} Mighty and Majestic **“[42:52] And thus have We inspired to you a Spirit of Our command”**. He^{asws} said: ‘Since Allah^{azwj} Sent down that Spirit upon Muhammad^{saww}, it has not ascended to the sky, and it is within us^{asws}’.

(14) حدثنا سلمة بن الخطاب عن يحيى بن ابراهيم حدثني اسباط بن سالم قال كنت عند ابي عبد الله عليه السلام فدخل عليه رجل من اهل هيت فقال اصلحك الله قول الله تبارك وتعالى في كتابه وكذلك اوحينا اليك روحا من امرنا قال ذلك فينا منذ هبطه الله إلى الارض وما يخرج إلى السماء.

14 – It has been narrated to us by Salmat Bin Al-Khattab, from Yahya Biin Ibrahim, from Asbaat Bin Saalim who said:

‘I was in the presence of Abu Abdullah^{asws}, when a man from his^{asws} family came up to him^{asws} and said, ‘May Allah^{azwj} Keep you well, the Statement of Allah^{azwj} Blessed and High in His^{azwj} Book **“[42:52] And thus have We inspired to you a Spirit of Our command”**. He^{asws} said: ‘That is within us^{asws}. Since Allah^{azwj} Sent it down to the Earth, it has not exited to the sky’.

(15) حدثنا احمد بن محمد عن الحسن بن محبوب عن الاحول عن سلام بن المستنير قال سمعت ابا جعفر عليه السلام وقد سئل عن قول الله تبارك وتعالى وكذلك اوحينا اليك روحا من امرنا فقال الروح الذي قال الله واوحينا اليك روحا من امرنا فانه هبط من السماء إلى محمد صلى الله عليه وآله ثم لم يصعد إلى السماء منذ هبط إلى الارض.

15 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Al-Ahowl, from Salaam Bin Al-Mustaneer who said:

‘I heard Abu Ja’far^{asws}, and he^{asws} was asked about the Statement of Allah^{azwj} Blessed and High **“[42:52] And thus have We inspired to you a Spirit of Our command”**, he^{asws} said: ‘The Spirit about which Allah^{azwj} has Said **“[42:52] And thus have We inspired to you a Spirit of Our command”**, it came down from the sky unto Muhammad^{saww}, then it never ascended to the sky since it came down to the Earth’.

(17) باب ما يسأل العالم عن العلم الذى يحدث به من صحف عندهم ازداده أو رواية فاخبر بسر وان ذلك من الروح

CHAPTER 17 – WHAT HAS BEEN ASKED FROM THE KNOWLEDGEABLE ONE^{asws} ABOUT THE KNOWLEDGE BY WHICH HE^{asws} NARRATES BY, WHETHER IT IS FROM THE PARCHMENTS WHICH ARE IN THEIR^{asws} POSSESSION, INCREASING IT OR REPORTS WHICH THEY^{asws} HAVE BEEN INFORMED IN SECRET, AND THAT IS FROM THE SPIRIT

(1) حدثنا احمد بن محمد عن ابيه محمد بن عيسى عن عبد الله بن طلحة قال قلت لابي عبد الله عليه السلام اخبرني يابن رسول الله صلى الله عليه وآله عن العلم الذى تحدثونا به امن صحف عندهم أو من رواية يرويها بعضكم عن بعض أو كيف حال العلم عندهم قال يا عبد الله الامر اعظم من ذلك واجل اما تقراء كتاب الله قلت بلى قال اما تقراء وكذلك اوحينا اليك روحا من امرنا ما كنت تدري ما الكتاب ولا ايمان افتررون انه كان في حال لا يدري ما الكتاب ولا الايمان قال قلت هكذا نقرأها قال نعم قد كان في حال لا يدري ما الكتاب ولا الايمان حتى بعث الله تلك الروح فعلمه بها العلم والفهم وكذلك تجرى تلك الروح إذا بعثها الله إلى عبد علمه بها العلم والفهم.

1 – It has been narrated to us by Ahmad Bin Muhammad, from his father Muhammad Bin Isa, from Abdulla Bin Talha who said:

'I said to Abu Abdullah^{asws}, 'Inform me, O son^{asws} of the Messenger of Allah^{saww}, about the knowledge which you^{asws} talk to us by, is it from the Parchments which are in your^{asws} possession, or from reports that have been reported by one of you^{asws} to the other^{asws}, or how is the situation of the knowledge which is with you^{asws}?'. He^{asws} said: 'O Abdullah, the matter is greater than that, and more urgent, but have you read the Book of Allah^{azwj}? I said, 'Yes'. He^{asws} said: 'But have you read "[42:52] **And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was**"? Are you assuming that he^{saww} was in a condition in which he^{saww} did not know the Book and nor had the Faith (Nouzobillah)?' I said, 'This is how we read it'. He^{asws} said: 'Yes. He^{saww} was in a condition in which he^{saww} did not know what was the Book or the Faith until Allah^{azwj} Sent the Spirit with the Knowledge and the understanding, and like that is how that Spirit carried it, if Allah^{azwj} Sent it to a servant^{asws}, making known the Knowledge by it, the Knowledge and the understanding'.

(2) حدثنا ابراهيم بن هاشم عن ابي عبد الله البرقي عن ابن سنان أو غيره عن عبد الله بن طلحة قال قلت لابي عبد الله عليه السلام اخبرني يابن رسول الله صلى الله عليه وآله عن العلم الذى تحدثونا به امن صحف عندهم أو من رواية يرويها بعضكم عن بعض أو كيف حال العلم عندهم قال أبو عبد الله ع الامر اعظم من ذلك واجل اما تقراء كتاب الله قلت بلى قال اما تقراء وكذلك اوحينا اليك روحا من امرنا ما كنت تدري ما الكتاب ولا الايمان افتررون انه كان في حال لا يدري ما الكتاب ولا الايمان قال قلت هكذا نقرأها قال نعم قد كان في حال لا يدري ما الكتاب ولا الايمان حتى بعث الله تلك الروح فعلمه بها العلم والفهم.

2 – It has been narrated to us by Ibrahim Bin Hashim, from Abu Abdullah Al-Barqy, from Ibn Sinan or someone else, from Abdulla Bin Talha who said:

'I said to Abu Abdullah^{asws}, 'Inform me, O son^{asws} of the Messenger of Allah^{saww}, about the knowledge which you^{asws} are narrating to us by, is it from the Parchments that are in your^{asws} possession, or from reports that have been reported from one of you^{asws} to the other^{asws}, or how is the situation of the knowledge which is with you^{asws}?'. He^{asws} said: 'The matter is greater than that and more urgent. But, have you read the Book of Allah^{azwj}? I said, 'Yes'. He^{asws} said: 'Have you read "[42:52] **And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was**"? Are you assuming that he^{saww} was in a condition in which he^{saww} did not know the Book and nor had the

Faith?' I said, 'This is how we read it'. He^{asws} said: 'Yes. He^{saww} was in a condition in which he^{saww} did not know what was the Book or the Faith until Allah^{azwj} Sent the Spirit by which He^{azwj} Taught him^{saww} the Knowledge and the understanding

(3) وروى محمد بن عيسى عن ابراهيم بن عمر قال قلت لابي عبد الله عليه السلام اخبرني عن العلم الذي تعلمونه اهو شئ تعلمونه من افواه الرجال بعضكم من بعض اوشئ مكتوب عندكم من رسول الله صلى الله عليه وآله فقال الامر اعظم من ذلك اما سمعت قول الله عزوجل في كتابه وكذلك اوحينا اليك روحا من امرنا ما كنت تدري ما الكتاب ولا الايمان قال قلت بلى قال فلما اعطاه الله تلك الروح علم بها وكذلك هي اذا انتهت إلى عبد علم بها العلم؟؟ والفهم تعرض بنفسه عليه السلام.

3 – And it had been reported by Muhammad Bin Isa, from Ibrahim Bin Umar who said:

'I said to Abu Abdullah^{asws}, 'Inform me about the knowledge which you^{asws} are teaching, is it something which you^{asws} are teaching from the mouths of the people, one from the other, or is it something written in your^{asws} possession from the Messenger of Allah^{saww}. He^{asws} said: 'The matter is greater and more urgent than that, but have you heard the Statement of Allah^{azwj} Mighty and Majestic in His^{azwj} Book "[42:52] And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was"? I said, 'Yes'. He^{asws} said: 'When Allah^{azwj} Gave him^{saww} that Spirit to Teach him^{saww} by, and this how it has ended up with a servant^{asws} being aware of the knowledge and the understanding', indicating to himself^{asws} Peace be upon him^{asws}.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن سنان عن زياد بن ابي الحلال قال كنت سمعت من جابر احاديث فاضطرب فيها فوادي وضقت. فيها ضيق شديدا فقلت والله ان المستراح لقريب واني عليه لقوى فاتبعته بعيرا وخرجت عليه من المدينة وطلبت الاذن على ابي عبد الله عليه السلام فاذن لي فلما نظر إلى قال رحم الله جابرا كان يصدق علينا ولعن الله المغيرة فانه كان يكذب علينا قال ثم قال فينا روح رسول الله صلى الله عليه وآله.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Sinan, from Ziyad Bin Abu Al-HilAl-who said:

'I heard from Jabir (certain) Hadeeth which made me to be restless, and I felt a constriction (in my chest) an extreme constriction. I said (to myself), that Al-Mustarah is near, and I am strong enough. I followed a camel and came out to him^{asws} from Al-Medina and sought permission to Abu Abdullah^{asws}. He^{asws} gave me permission. When he^{asws} looked at me, he^{asws} said: 'May Allah^{azwj} have Mercy on Jabir who ascribed truth to us^{asws} and may Allah^{azwj} Curse Al-Mugheira for, he ascribes lies to us'. Then he^{asws} said: 'Within us^{asws} is the Spirit of the Messenger of Allah^{saww}.

(5) حدثنا أبو محمد عن حمزان بن موسى بن جعفر عن علي بن اسباط عن محمد بن الفضيل عن ابي حمزة قال سئلت ابا عبد الله عليه السلام عن العلم ما هو اعلم يتعلمه العالم من افواه الرجال أو في كتاب عندكم تقرؤنه فتعلمون منه فقال الامر اعظم من ذلك واجل اما سمعت من قول الله تبارك وتعالى وكذلك اوحينا اليك روحا من امرنا ما كنت تدري ما الكتاب ولا الايمان ثم قال وای شئ يقول اصحابكم في هذه الآية فقلت لا ادرى جعلت فداك ما يقولون قال بلى قد كان في حال لا يدري ما الكتاب ولا الايمان حتى بعث الله إليه تلك الروح التي يعطيها الله من يشاء فإذا اعطاها الله عبدا علمه الفهم والعلم.

5 – It has been narrated to us by Abu Muhammad, from Hamraan Bin Musa Bin Ja'far, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

'I asked Abu Abdullah^{asws} about the knowledge, 'What is it that the knowledgeable one^{asws} learns the knowledge from, the mouths of the men, or is it in a Book that is in your^{asws} possession that you^{asws} are reading from and teaching from?' He^{asws} said: 'The matter is greater than that, and more urgent, but, have you heard from the Statements of Allah^{azwj} Blessed and High "[42:52] And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was"? Then he^{asws} said: 'And what do your companions say

regarding this Verse?' I said, 'I don't know, may I be sacrificed for you^{asws}, what they are saying'. He^{asws} said: 'Yes, he^{saww} was in a situation in which he^{saww} did not know what the Book was, nor the Faith until Allah^{azwj} Sent to him^{saww} that Spirit which Allah^{azwj} Gives to whosoever He^{azwj} Likes to. When He^{azwj} Gives it to a servant^{asws}, He^{azwj} Teaches him^{asws} the understanding and the Knowledge'.

(18) باب الروح التى قال الله يسئلونك عن الروح قل الروح من امر ربي انها في رسول الله ص واهل بيته ع يسددهم ويوفقهم ويفقههم.

CHAPTER 18 – THE SPIRIT ABOUT WHICH ALLAH^{azwj} HAS SAID [17:85] AND THEY ASK YOU ABOUT THE SPIRIT, SAY: ‘THE SPIRIT IS ONE OF THE COMMANDS OF MY LORD’, IT IS WITHIN THE MESSENGER OF ALLAH^{saww} AND THE PEOPLE^{asws} OF THE HOUSEHOLD

(1) حدثنا يعقوب بن يزيد عن ابن ابي عمير عن هشام بن سالم سمعت ابا عبد الله عليه السلام يقول يسئلونك عن الروح قل الروح من امر ربي قال خلق اعظم من جبرئيل وميكائيل لم يكن مع احد ممن مضى غير محمد صلى الله عليه وآله وهو مع الائمة يوفقهم ويسددهم وليس كلما طلب وجد.

1 – It has been narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from hashaaam Bin Saalim, who says:

‘I heard Abu Abdullah^{asws} say: “[17:85] They ask you about the Spirit, say: ‘The Spirit is one of the Commands of my Lord’”, he^{asws} said: ‘A creation greater than Jibrael, and Mikaeel, it was not with anyone from the past other than Muhammad^{saww}, and it is with the Imams^{asws}, serving them^{asws} and assisting them^{asws}, and there is nothing from all that was sought, but was found’.

(2) حدثنا ابراهيم بن هاشم عن ابن ابي عمير عن ابي ايوب الخزاز عن ابي بصير قال سمعت ابا عبد الله عليه السلام يقول يسئلونك عن الروح قال الروح من امر ربي قال خلق اعظم من جبرئيل وميكائيل لم يكن مع احد ممن مضى غير محمد صلى الله عليه وآله وهو مع الائمة يسددهم وليس كلما طلب وجد.

2 – It has been narrated to us by Ibrahim Bin Haashim, from Ibn Abu Umeyr, from Abu Ayub Al-Khazaaz, from Abu Baseer who said:

‘I heard Abu Abdullah^{asws} say “[17:85] They ask you about the Spirit, say: ‘The Spirit is one of the Commands of my Lord’”, It is a creation greater than Jibrael and Mikaeel, it was not with anyone from the past other than Muhammad^{saww} and it is with the Imams^{asws}, serving them^{asws}, and there is nothing from all that was sought, but was found’.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابن ابي عمير عن حفص بن البختري قال سمعت ابا عبد الله عليه السلام يقول يسئلونك عن الروح قل الروح من امر ربي قال ملك اعظم من جبرئيل وميكائيل لم يكن مع احد ممن مضى غير محمد صلى الله عليه وآله وليس كلما طلب وجد.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Hafs Bin Al-Bakhtary who said:

‘I heard Abu Abdullah^{asws} say “[17:85] They ask you about the Spirit, say: ‘The Spirit is one of the Commands of my Lord’”, it is an Angel (like entity) greater than Jibrael and Mikaeel. It was not with anyone from the past other than Muhammad^{saww}, and there is nothing from all that was sought, but was found’.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابي ايوب الخزاز قال سمعت ابا عبد الله عليه السلام يقول يسألونك عن الروح قل الروح من امر ربي قال ملك اعظم من جبرئيل وميكائيل لم يكن مع احد ممن مضى غير محمد صلى الله عليه وآله وهو مع الائمة وليس كلما طلب وجد.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Abu Ayub Al-Khazaaz who said:

‘I heard Abu Abdullah^{asws} say “[17:85] They ask you about the Spirit, say: ‘The Spirit is one of the Commands of my Lord’”, it is an Angel (like but) greater than Jibrael and Mikaeel. It was not with anyone from the past other than

Muhammad^{saww}, and it is with the Imams^{asws}, and there is nothing from all that is sought, but it is found’.

(5) حدثنا احمد بن محمد بن الحسين بن سعيد عن فضالة بن ايوب عن عمر بن ابان الكلبي عن ابي بصير قال قلت لابي عبد الله عليه السلام يسئلونك عن الروح قل الروح من امر ربي وما اوتيتم من العلم الا قليلا قال هو خلق اعظم من جبرئيل وميكائيل كان مع رسول الله يوفقه وهو معنا اهل البيت.

5 – It has been narrated to us by Ahmad Bin Muhammad Bin Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Umar Bin Abaan Al-Kalby, from Abu Baseer who said:

‘I said to Abu Abdullah^{asws} “[17:85] They ask you about the Spirit, say: ‘The Spirit is one of the Commands of my Lord and you have not been Given from the knowledge except for a little” He^{asws} said: ‘It is a creation greater than Jibraeel and Mikaeel. It was with the Messenger of Allah^{saww}, serving him^{saww}, and it is with us^{asws}, the People^{asws} of the Household’.

(6) حدثنا احمد بن محمد بن علي بن الحكم عن حفص الكلبي عن ابي بصير قال سألت ابا عبد الله عليه السلام عن قول الله تبارك وتعالى يسألونك عن الروح قل الروح من امر ربي وما اوتيتم من العلم الا قليلا قال هو شيء اعظم من جبرئيل وميكائيل كان مع رسول الله صلى الله عليه وآله يوفقه وهو معنا اهل البيت.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from hafs Al-Kalby, from Abu Baseer who said:

‘I asked Abu Abdullah^{asws} about the Statement of Allah^{azwj} “[17:85] They ask you about the Spirit, say: ‘The Spirit is one of the Commands of my Lord and you have not been Given from the knowledge except for a little”. He^{asws} said: ‘It is an ‘Entity’ greater than Jibraeel and Mikaeel. It was with the Messenger of Allah^{saww}, helping him^{saww}, and it is with us^{asws}, the People^{asws} of the Household’.

(7) حدثنا يعقوب بن يزيد عن الحسن بن علي عن اسباط بن سالم قال سئلت ابا عبد الله عليه السلام عن قول الله عزوجل يسئلونك عن الروح قل الروح من امر ربي قال خلق اعظم من جبرئيل وميكائيل وهو مع الائمة.

7 – It has been narrated to us by Yaqoub Bin Yazeed, from Al-Hassan Bin Ali, from Asbaar Bin Saalim who said:

‘I asked Abu Abdullah^{asws} about the Statement of Allah^{azwj} Mighty and Majestic “[17:85] They ask you about the Spirit, say: ‘The Spirit is one of the Commands of my Lord”. He^{asws} said: ‘A creation greater than Jibraeel and Mikaeel, and it is with the Imams^{asws}’.

(8) حدثنا احمد بن محمد بن علي بن الحكم عن سيف بن عميرة عن ابي بصير قال سألت ابا عبد الله عليه السلام عن الروح قال الروح من امر ربي فقال أبو عبد الله عليه السلام خلق اعظم من جبرئيل وميكائيل وهو مع الائمة يفقههم قلت ونفخ فيه من روحه قال من قدرته.

8 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf Bin Umeira, from Abu Baseer who said:

‘I asked Abu Abdullah^{asws} about “[17:85] They ask you about the Spirit, say: ‘The Spirit is one of the Commands of my Lord”. Abu Abdullah^{asws} said: ‘A creation greater than Jibraeel and Mikaeel, and it is with the Imams^{asws}, serving them^{asws} as per their^{asws} wish’.

(9) حدثنا ابراهيم بن هاشم عن يحيى بن ابي عمران عن يونس عن ابن مسكان عن ابي بصير قال سئلت ابا عبد الله عليه السلام عن قوله عزوجل يسئلونك عن الروح قل الروح من امر ربي قال خلق اعظم من جبرئيل وميكائيل كان مع رسول الله صلى الله عليه وآله وهو مع الائمة وهو من الملكوت.

9 – It has been narrated to us by Ibrahim Bin Haashim, from Yahya Bin Abu Umraan, from Yunus, from Ibn Muskaan, from Abu Baseer who said:

‘I asked Abu Abdullah^{asws} about the Statement of the Mighty and Majestic “[17:85] They ask you about the Spirit, say: ‘The Spirit is one of the Commands of my

Lord”. He^{asws} said: ‘A creation greater than Jibraeel and Mikaeel. It was with the Messenger of Allah^{saww}, and it is with the Imams^{asws}, and it is from the Kingdom’.

(10) حدثنا احمد بن محمد بن عيسى عن الحسين القلانسي قال سمعته يقول في هذه الآية يسئلونك عن الروح قل الروح من امر ربي قال ملك اعظم من جبرئيل وميكائيل لم يكن مع احد ممن مضى غير محمد صلى الله عليه وآله وهو مع الائمة وليس كما ظننت.

10 - It has been narrated to us by Ahmad Bin Muhammad, Bin Isa, from Al-Husayn Al-Qalanasy, who said:

‘I heard him^{asws} say regarding this Verse **“[17:85] They ask you about the Spirit, say: ‘The Spirit is one of the Commands of my Lord”**. He^{asws} said: ‘An Angel (like but) greater than Jibraeel and Mikaeel. It was not with anyone from the past other than Muhammad^{saww}, and it is with the Imams^{asws}, and it is not as you think it to be’.

(11) حدثنا احمد بن محمد بن الحسين بن سعيد عن حماد بن عيسى عن ابراهيم بن عمر اليماني عن الحسين بن ابي العلاء عن ابي بصير قال سمعته يقول في هذه الآية ويسئلونك عن الروح قل الروح من امر ربي قال ملك اعظم من جبرئيل وميكائيل لم يكن مع احد ممن مضى غير محمد صلى الله عليه وآله وهو مع الائمة وليس كما ظننت.

11 - It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Ibrahim Bin Umar Al-Yamaany, from Al-Husayn Bin Abu Al-A’ala, from Abu Baseer who said:

‘I heard him^{asws} say regarding this Verse **“[17:85] They ask you about the Spirit, say: ‘The Spirit is one of the Commands of my Lord”**. He^{asws} said: ‘An Angel (like but) greater than Jibraeel and Mikaeel. It was not with anyone from the past other than Muhammad^{saww}, and it is with the Imams^{asws}, and it is not as you think it to be’.

(12) حدثنا احمد بن محمد ويعقوب بن يزيد عن الحسن بن علي بن فضال عن ابي جميله عن محمد الحلبي عن ابي عبد الله عليه السلام في قوله عزوجل يسألونك عن الروح قل الروح من امر ربي قال ان الله تبارك وتعالى احد صمد والصمد الشئ الذي ليس له جوف وانما الروح خلق من خلقه له بصر وقوة وتأيد يجعله الله في قلوب الرسل والمؤمنين.

12 - It has been narrated to us by Ahmad Bin Muhammad, and Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Bin Fazaal, from Abu Jameela, from Muhammad Al-Halby, who has narrated:

‘Abu Abdullah^{asws} regarding the Statement of the Mighty and Majestic **“[17:85] They ask you about the Spirit, say: ‘The Spirit is one of the Commands of my Lord”**. He^{asws} said that: ‘Allah^{azwj} Blessed and High is One, Absolute (Samad), and the Absolute (Al-Samad) is a thing which does not have a cavity for it, and as for the Spirit, it is a creature from His^{azwj} creatures, it has for the vision, and strength, and support. Allah^{azwj} has Made it to be in the hearts of the Messengers^{as} and the believers’.

(13) حدثنا بعض اصحابنا عن المفضل بن عمر عن ابي عبد الله عليه السلام قال مثل المؤمن وبدنه كجوهرة في صندوق إذا خرجت الجوهرة منه طرح الصندوق ولم تتعب به قال ان الارواح لا تمازج البدن ولا تداخله انما هو كالكلل للبدن محيطة به.

13 - It has been narrated to us by one of our companions, from Al-Mufazzal Bin Umar, who said:

‘Abu Abdullah^{asws} having said: ‘The example of the Momin (believer) and his body, is like a jewel in a box. If the jewel comes out, the box is thrown away, and not be tired by it. The souls do not mix with the body, nor do they enter it, but it is like the hull (surrounds) the body, in control of it’.

(19) - باب في الروح التي قال الله عزوجل تنزل الملائكة بالروح من امره وهي تكون مع الانبياء والاصياء والفرق بين الروح والملائكة

CHAPTER 19 – REGARDING THE SPIRIT WHICH ALLAH^{azwj} MIGHTY AND MAJESTIC HAS SAID “THE ANGELS DESCEND WITH THE SPIRIT BY HIS^{azwj} COMMAND” (16:2), AND IT HAS HAPPENED WITH THE PROPHETS^{saww} AND THE SUCCESSORS^{as}, AND THE DIFFERENCE BETWEEN THE SPIRIT AND THE ANGELS

(1) حدثنا محمد بن عيسى عن عبيد بن اسباط عن علي بن ابي حمزة عن ابي بصير عن ابي جعفر عليه السلام قال سئلته عن قول الله عزوجل ينزل الملائكة بالروح من امر ربه على من يشاء من عباده فقال جبرئيل الذي نزل على الانبياء و الروح تكون معهم ومع الاوصياء لا تفارقهم تفقههم وتسددهم من عند الله وانه لا اله الا الله محمد رسول الله صلى الله عليه وآله وسلم وبهما عبد الله واستعبده الخلق وعلى هذا الجن و الانس والملائكة ولم يعبد الله ملك ولا نبي ولا انسان ولا جان الا بشهادة ان لا اله الا الله وان محمدا رسول الله وما خلق الله خلقا الا للعبادة.

1 – It has been narrated to us by Muhammad Bin Isa, from Ubeyd Bin Asbaat, from Ali Bin Abu Hamza, from Abu Baseer, who has said:

‘I asked Abu Ja’far^{asws} about the Statement of Allah^{azwj} Mighty and Majestic: “[16:2] **He sends down the angels with the Spirit by His command on whom He pleases of His servants**”. He^{asws} said: ‘Jibraeel is the one whom descends upon the Prophets^{as}, and the Spirit is with them^{as} and with the successors^{as}. There is no separating them^{as}, surpassing them^{as} and their^{as} guidance from Allah^{azwj}, and it is “There is no god but Allah^{azwj} and that Muhammad^{saww} is the Messenger^{saww} of Allah^{azwj}”, and by these two Allah^{azwj} is worshipped, and the creation worship Him^{azwj}, and on this are the Jinn, and the Humen, and the Angels, and there is no one who worships Allah^{azwj} from the Angel, nor Prophet^{as}, nor Human, nor Jinn except by the two testimonies “There is no God but Allah^{azwj} and that Muhammad^{saww} is the Messenger^{saww} of Allah^{azwj} (and Ali^{asws} Amir-ul-Momineen), and Allah^{azwj} did not Create any creature except for the sake of worship’.

(2) وروى بعض اصحابنا عن موسى بن عمر عن علي بن اسباط هذا الحديث بهذا الاسناد بعينه.

2 – And it has been reported one of our companions, from Musa Bin Umar, from Ali Bin Asbaat, this exact Hadeeth, by this chain.

(3) حدثنا محمد بن الحسين ومحمد بن عيسى عن علي بن اسباط عن الحسين بن ابي العلاء عن سعد الاسكاف قال اتى رجل علي بن ابي طالب عليه السلام يسأله عن الروح اليس هو جبرئيل فقال له على عليه السلام جبرئيل من الملائكة والروح غير جبرئيل وكرر ذلك على الرجل فقال له لقد قلت عظيما من القوم ما احد يزعم ان الروح غير جبرئيل فقال له على عليه السلام انك ضال تروى عن اهل الضلال يقول الله تبارك وتعالى لنبيه ع اتى امر الله فلا تستعجلوه سبحانه وتعالى عما يشركون تنزل الملائكة بالروح والروح غير الملائكة.

3 - It has been narrated to us by Muhammad Bin Al-Husayn, and Muhammad Bin Isa, from Ali Bin Asbaat, from Al-Husayn Bin Abu Al-A’ala, from Sa’d Al-Askaaf who said:

‘A man came to Ali^{asws} Bin Abu Talib^{asws} and asked him^{asws} about the Spirit, is he not Jibraeel?’ Ali^{asws} said to him: ‘Jibraeel is from the Angels, and the Spirit is other than Jibraeel’, and he^{asws} reiterated that to the man’. He said to him: ‘You^{asws} have said a great thing, there is no one from the people who thinks that Jibraeel is other than the Spirit’. Ali^{asws} said to him: ‘You are in error, reporting from erroneous people. Allah^{azwj} Blessed and High has Said to His^{azwj} Prophet^{saww} “[16:1] **Allah’s commandment has come, therefore do not desire to hasten it; glory be to Him, and highly exalted be He above what they associate (with Him), [16:2] He sends down the angels with the Spirit**”, and the Spirit is other than Jibraeel’.

(4) حدثنا احمد بن الحسين عن المختار بن زياد عن ابي جعفر محمد بن سليمان عن ابيه عن ابي بصير قال كنت مع ابي عبد الله عليه السلام فذكر شيئاً من امر الامام إذا ولد قال واستوجب زيادة الروح في ليلة القدر فقلت جعلت فداك اليس الروح جبرئيل قال جبرئيل من الملائكة والروح خلق اعظم من الملائكة اليس الله يقول تنزل الملائكة والروح.

4 – It has been narrated to us by Ahmad Bin Al-Husayn, from Al-Mukhtar Bin Ziyaad, from Abu Ja'far Muhammad Bin Suleman, from his father, from Abu Baseer who said:

'I was with Abu Abdullah^{asws}, and I mentioned something from the matter of the Imam^{asws} when he^{asws} comes to the world, he^{asws} said: 'And it requires more than the Spirit during the Night of Power (*Laylat Ul Qadr*)'. I said, 'May I be sacrificed for you, is not the Spirit Jibrael?' He^{asws} said: 'Jibrael is from the Angels, and the Spirit is a creation greater than the Angels. Has not Allah^{azwj} Said: "[97:4] *The angels and the Spirit descend therein*"?

(20) - باب في الامام انه يعلم الساعة التي يمضى فيها وما يزداد في الليل والنهار ولا يوكل إلى نفسه

CHAPTER 20 – REGARDING THE IMAM^{asws}, HE^{asws} KNOWS THE TIME IN WHICH HE^{asws} WILL PASS AWAY AND WHAT IS INCREASED DURING THE NIGHT AND THE DAY, AND HE^{asws} DOES NOT RELY UPON HIMSELF^{asws}

(1) حدثنا يعقوب بن يزيد عن الحسن بن محبوب عن عمر بن يزيد قلت الآية النحل. لابي عبد الله عليه السلام إذا مضى الامام يفضى من علمه في الليلة التي يمضى فيها إلى الامام القائم من بعده مثل ما كان يعلم الماضي قال وما شاء الله من ذلك يورث كتباً ولا يوكل إلى نفسه ويزاد في ليله ونهاره.

1 – It has been narrated to us by Yaqoub Bin Yazeed, from Al-Hassan Bin Mahboub, from Umar Bin Yazeed who said:

'I recited [16:1] Allah's commandment has come, therefore do not desire to hasten it; glory be to Him, and highly exalted be He above what they associate (with Him) to Abu Abdullah^{asws} and said, 'If the Imam^{asws} passes away, he^{asws} delegates from his^{asws} knowledge during the night in which he^{asws} passes away to the established Imam^{asws} after him^{asws}, the like of what the previous Imam^{asws} made known to him^{asws}?' He^{asws} said: 'And whatever Allah^{azwj} so Desires from that, he^{asws} inherits the Books and is not left to rely upon himself^{asws}, and he^{asws} gets increased (with Knowledge by Allah^{azwj}) during his^{asws} nights and days'.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابن ابي عمير عن منصور بن يونس عن ابي بصير قال قلت لابي عبد الله عليه السلام إذا مات يعلم الذي بعده في تلك الساعة مثل علمه قال يورث كتباً ويزاد في كل يوم وليلة ولا يوكل إلى نفسه.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Baseer who said:

'I said to Abu Abdullah^{asws}, 'When the Imam^{asws} passes away, he^{asws} makes it known to the Imam^{asws} after him^{asws} in that particular time the like of his^{asws} knowledge?' He^{asws} said: 'He^{asws} inherits the Books, and gets increased during each night and day, and is not left to rely upon himself^{asws}.'

(3) حدثنا محمد بن الحسين عن منصور عن ابي بصير قال قلت لابي عبد الله عليه السلام جعلني الله فداك العالم منكم يمضى في اليوم أو في الليلة وفي الساعة بعد مثل علمه قال يا ابا محمد يخلفه العالم من بعده في ذلك يوم أوفى تلك الساعة مثل علمه قال يورث كتباً ويزاد في الليل والنهار ولا يكله الله إلى نفسه.

3 – It has been narrated to us by Muhammad Bin Al-Husayn, from Mansour, from Abu Baseer who said:

'I said to Abu Abdullah^{asws}, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}, the knowledge from those that pass away from you^{asws} all in the day or in the night and in the time afterward make it knows the like of his^{asws} knowledge?' He^{asws} said: 'O Abu Muhammad, he^{asws} leaves behind the knowledge to the one after him^{asws} in that day, or in that time, the like of his^{asws} knowledge. He^{asws} inherits the Books and is increased in the night and the day, and Allah^{azwj} does not Leave him^{asws} to rely upon himself^{asws}.'

(4) حدثنا يعقوب بن يزيد عن ابن ابي عمير عن منصور عن ابي بصير قال قلت لابي عبد الله عليه السلام جعلني الله فداك العالم منكم يمضى في اليوم أوفى الليلة وفي الساعة يخلفه العالم من بعده في ذلك اليوم أوفى تلك الساعة يعلم مثل علمه قال يا ابا محمد يورث كتباً ويزاد في الليل والنهار ولا يكله الله إلى نفسه.

4 – It has been narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Mansour, from Abu baser who said:

'I said to Abu Abdullah^{asws}, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}, the knowledge from those that pass away from you^{asws} all in the day or in the night and in the time afterward make it knows the like of his^{asws} knowledge?' He^{asws} said: 'O Abu Muhammad, he^{asws} inherits the Books and is increased in the night and the day, and Allah^{azwj} does not leave him^{asws} to rely upon himself^{asws}'.

(5) حدثنا محمد بن عبد الحميد عن محمد بن عمر بن يزيد عن الحسن بن عمر عن ابيه قال قلت لابي عبد الله عليه السلام إذا مضى الامام يفضى من علمه في الليلة التي يمضى فيها إلى الامام القائم من بعده مثل ما كان يعلم الماضي قال أو ما شاء الله من ذلك يورث كتبنا ولا يوكل إلى نفسه ويزاد في ليله ونهاره.

5 – It has been narrated to us by Muhammad Bin Abdul Hameed, from Muhammad Bin Umar bin Yazeed, from Al-Hassan Bin Umar, from his father who said:

'I said to Abu Abdullah^{asws}, 'If the Imam^{asws} passes away, he^{asws} delegates from his^{asws} knowledge during the night in which he^{asws} passes away to the established Imam^{asws} after him^{asws}, the like of what the previous Imam^{asws} made known to him^{asws}? He^{asws} said: 'And whatever Allah^{azwj} so Desires from that, he^{asws} inherits the Books and is not left to rely upon himself^{asws}, and he^{asws} gets increased (with Knowledge by Allah^{azwj}) during his^{asws} nights and days'.

(6) حدثنا الحسن بن علي عن احمد بن هلال عن ابي مالك الحضرمي عن ابي الصايح عن ابي بصير قال قلت لابي عبد الله عليه السلام يكون ان يفضى هذا الامر إلى من لم يبلغ قال نعم قلت ما يصنع قال يورث كتبنا ولا يكله الله إلى نفسه.

6 – It has been narrated to us by Al-Hassan bin Ali, from Ahmad Bin Hilal, from Abu Maalik Al-hazramy, from Abu Al-Asbaah, from Abu Baseer who said:

'I said to Abu Abdullah^{asws}, 'Is it that he^{asws} will delegate this matter to the one^{asws} to whom it has not reached?' he^{asws} said: 'Yes'. I said, 'What does he^{asws} make of it?' He^{asws} said: 'He^{asws} inherits the Books, and Allah^{azwj} does not Leave him^{asws} to rely upon himself^{asws}'.

(7) حدثنا احمد بن محمد عن الحسن بن محبوب عن يعقوب السراج قال سئلت ابا عبد الله عليه السلام متى يمضى الامام حتى يؤدي علمه إلى من يقوم مقامه من بعده قال فقال لا يمضى الامام حتى يفضى (1) علمه إلى من انتجبه الله ولكن يكون صامتا معه فإذا مضى ولي العلم نطق به من بعده.

7 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Yaqoub Al-Siraaj who said:

'I asked Abu Abdullah^{asws}, 'When the Imam^{asws} passes away, he^{asws} makes his^{asws} knowledge to proceed to the one^{asws} who will stand in his^{asws} place after him^{asws}? He^{asws} said: 'The Imam^{asws} does not pass away until he^{asws} delegates his^{asws} knowledge to the one^{asws} Allah^{azwj} Chooses, but he^{asws} is to be silent with him^{asws}. When he^{asws} passes away, the one^{asws} after him^{asws} becomes the guardian of the knowledge and speaks by it'.

(8) حدثنا احمد بن محمد عن ابن سنان عن محمد بن النعمان قال سألت ابا عبد الله عليه السلام وهو يقول ان الله لا يكلنا إلى انفسنا ولو وكلنا إلى انفسنا لكانا كعرض الناس ونحن الذين قال الله عزوجل ادعوني استجب لكم.

8 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Muhammad Bin Al-No'man who said:

'I asked Abu Abdullah^{asws}, and he^{asws} was saying that: 'Allah^{azwj} did not Leave us to rely upon ourselves^{asws}, and had He^{azwj} Left us^{asws} to rely upon ourselves^{asws}, we would have been like the people, and we^{asws} are the ones about whom^{asws} Allah^{azwj} Mighty and Majestic Says "[40:60] And your Lord says: Call upon Me, I will answer you"

(9) حدثنا أبو محمد عن عمران بن موسى عن أبي عبد الله الرازي عن أحمد بن محمد عن الحسين بن عمر بن يزيد عن أبي الحسن عليه السلام قال قلت له إن أبي حدثني عن جدك أنه سئل عن الإمام يفضي إليه علم صاحبه فقال في الساعة التي يقبض فيها يصير إليه علم صاحبه فقال هو أو ما شاء الله يورث كتباً ولا يوكل إلى نفسه ويزاد في الليل والنهار فقلت له عندك تلك الكتب وذلك الميراث فقال أي والله انظر فيها.

9 – It has been narrated to us by Abu Muhammad, from Umraan bin Musa, from Abu Abdullah Al-Razy, from Ahmad Bin Muhammad, from Al-Husayn Bin Umar Bin Yazeed, who said:

'I said to Abu Al-Hassan^{asws} that, 'My father narrated to me from his grandfather, that he asked about the Imam^{asws}, that he^{asws} delegates his^{asws} knowledge to his^{asws} companion (the succeeding Imam^{asws}). He^{asws} said: 'In the time in which he^{asws} passes away, his^{asws} knowledge goes to his^{asws} companion^{asws}. He^{asws}, or whatever Allah^{azwj} so Desires, inherits the Books and is not Left to rely upon himself^{asws}, and is increased in the night and the day'. I said to him^{asws}, 'Those Books are in your^{asws} possession, and that inheritance?' He^{asws} said, 'Yes, by Allah^{azwj}', I^{asws} look into them'.

(21) - باب في الامام متى يعلم انه امام

CHAPTER 21 – REGARDING THE IMAM^{asws}. WHEN DOES HE^{asws} KNOW THAT HE^{asws} IS THE IMAM^{asws} (IN CHARGE)

(1) حدثنا محمد بن الحسين عن صفوان بن يحيى قال قلت لابي الحسن الرضا عليه السلام اخبرني عن الامام متى يعلم انه امام حين يبلغه ان صاحبه قد مضى او حين يمضي مثل ابي الحسن عليه السلام قبض ببغداد وانت ههنا قال يعلم ذلك حين يمضي صاحبه قلت باى شئ قال يلهمه الله ذلك.

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan Bin Yahya who said: 'I said to Abu Al-Hassan Al-Reza^{asws}, 'Inform me about the Imam^{asws}, when does he^{asws} know that he^{asws} is the Imam^{asws}, while he^{asws} has to tell him^{asws} that his^{asws} successor has passed away, or while he^{asws} is (about to) pass away, for example Abu Al-Hassan^{asws} passed away in Baghdad and you^{asws} are over here?' He^{asws} said: 'He^{asws} knows that whilst his^{asws} companion^{asws} is passing away'. I said, 'By what thing?' He^{asws} said: 'Allah^{azwj} Inspires him so (Ilhaam)'.

(2) حدثنا محمد بن عيسى عن قارن عن رجل انه كان رضيع ابي جعفر عليه السلام قال بينا أبو الحسن عليه السلام جالس مع مودب له يكنى ابا ذكريا وابو جعفر عليه السلام عندنا انه ببغداد وابو الحسن يقرأ من اللوح إلى مؤدبه إذ بكى بكاء شديدا سنله المؤدب ما بكاؤك فلم يجبه فقال انذن لى بالدخول فاذن له فارتفع الصياح والبكاء من منزله ثم خرج الينا فسالنا عن البكاء فقال ان ابي قد توفي الساعة فقلنا بما علمت قال فادخلني من اجل الله ما لم اكن اعرفه قبل ذلك فعلمت انه قد مضى فتعرفنا ذلك الوقت من اليوم والشهر فإذا هو قد مضى في ذلك الوقت.

2 – It has been narrated to us by Muhammad Bin Isa, from Qaaran, from a man who used to be an adopted infant of Abu Ja'far^{asws} said: 'Abu Al-Hassan^{asws} was seated with a student of his^{asws} whose nickname was Abu Zakariyya, and Abu Ja'far^{asws} was with us in Baghdad, and Abu Al-Hassan^{asws} was reading from the Tablet to his^{asws} student, when he^{asws} suddenly started crying intensely. The student asked him^{asws}, 'What makes you^{asws} cry?' He^{asws} did not answer him. He^{asws} said: 'Let me^{asws} go to (the house). He made (way for) him^{asws}. Loud wailing was heard from his^{asws} house. Then he^{asws} came out to us. We asked him^{asws} about the crying. He^{asws} said that: 'My^{asws} father^{asws} has just passed away'. We said, 'By what have you^{asws} come to know?' He^{asws} said: 'The Glory of Allah^{azwj} Entered into me^{asws} which I^{asws} did not have before that, so I^{asws} knew that he^{asws} has passed away'. We made a note of that time and the day and the month. It turned out to be the time in which he^{asws} had passed away'.

(3) حدثنا محمد بن احمد عن بعض اصحابنا عن معاوية بن حكيم عن أبو الفضل الشيباني عن هارون بن الفضل قال رايت ابا الحسن ع في اليوم الذي توفي فيه أبو جعفر ع فقال انا لله وانا إليه راجعون مضى أبو جعفر فقيل له وكيف عرفت ذلك قال تداخلني ذلة لله لم اكن اعرفها.

3 – It has been narrated to us by Muhammad Bin Ahmad, from one of our companions, from Muawiya Bin Hakeem, from Abu Al-Fazl Al-Shaybani, from Haroun Bin Al-Fazl who said: 'I saw Abu Al-Hassan^{asws} on the day in which Abu Ja'far^{asws} passed away. He^{asws} said: 'We^{asws} are from Allah^{azwj} and to Him^{azwj} we^{asws} return. Abu Ja'far^{asws} has passed away'. It was said to him^{asws}, 'And how did you^{asws} know that?' He^{asws} said: 'The Glory of Allah^{azwj} Entered into me^{asws} which I^{asws} did not have before, so I^{asws} knew it'.

(4) حدثنا عباد بن سليمان عن سعد بن سعد عن احمد بن عمر قال سمعته يقول يعنى ابا الحسن الرضا ع انى طلقت ام فروة بنت اسحق في رجب بعد موت ابي بيوم قلت له جعلت فداك طلقتها وقد علمت موت ابي الحسن ع قال نعم.

4 – It has been narrated to us by Abaad Bin Suleyman, from Sa'd, from Ahmad Bin Umar who said:

'I heard him^{asws} say, meaning Abu Al-Hassan Al-Reza^{asws}: 'I^{asws} divorced Umm Farwa, daughter of Is'haq in Rajab, after the passing away of my^{asws} father^{asws} by a day'. I said to him^{asws}, 'May I be sacrificed for you^{asws}, you^{asws} divorced her and you^{asws} had known the demise of Abu Al-Hassan^{asws}?'. He^{asws} said: 'Yes'.

(5) حدثنا محمد, بن عيسى عن ابي الفضل عن هارون بن الفضل انه قال في اليوم الذي توفي فيه أبو جعفر قال انا لله وانا إليه راجعون مضى أبو جعفر فقيل له وكيف عرفت ذلك قال لانه تداخلني ذلة الله لم اكن اعرفها.

5 – It has been narrated to us by Muhammad Bin Isa, from Abu Al-fazal, from Haroun Bin Al-Fazal, who said:

He^{asws} said on the day in which Abu Ja'far^{asws} passed away: 'We^{asws} come from Allah^{azwj} and to Him^{azwj} we^{asws} return. Abu Ja'far has passed away'. It was said to him^{asws}: 'And how did you^{asws} know that?' He^{asws} said: 'Because the Glory of Allah^{azwj} Entered into me^{asws} which I^{asws} did not have before, so I^{asws} knew it'.

(6) حدثنا عباد بن سليمان عن سعد بن سعد عن صفوان بن يحيى قال قلت لابي الحسن الرضا انهم رويوا عنك في موت ابي الحسن ان رجلا قال لك علمت ذلك بقول سعيد فقال جئني سعيد بما قد كنت علمته قبل مجيئه.

6 – It has been narrated to us by Abaad Bin Suleyman, from Sa'd, from Safwaan Bin Yahya who said:

'I said to Abu Al-Hassan Al-Reza^{asws}, 'They are reporting from you^{asws} regarding the passing away of Abu Al-Hassan^{asws} that a man said to you^{asws} that you^{asws} came to know that by the saying of Saeed'. He^{asws} said: 'Saeed came to me^{asws} with what I^{asws} already knew of before he came to me^{asws}'.

(22) باب رسول الله ص جعل الاسم الاكبر وميراث النبوة وميراث العلم إلى علي ع عند وفاته

CHAPTER 22 – THE MESSENGER OF ALLAH^{saww} GAVE THE GREAT NAME (ISM AL-AKBAR) AND INHERITANCE OF THE PROPHET-HOOD AND INHERITANCE OF THE KNOWLEDGE TO ALI^{asws} DURING HIS PASSING AWAY

(1) حدثنا علي بن عبد الرحمن عن الحسن بن الحسين اللؤلؤي عن محمد بن سنان عن اسماعيل بن جابر عن عبد الكريم بن عمر عن عبد الحميد بن الديلم عن ابي عبد الله عليه السلام قال ان الله تبارك وتعالى اوحى إلى رسول الله صلى الله عليه وآله انه قد قضيت نبوتك واستكملت ايامك فاجعل الاسم الاكبر وميراث العلم و آثار علم النبوة عند علي بن ابي طالب عليه السلام فاني لا اترك الارض الا ولى فيها عالم تعرف به طاعتي وتعرف به ولايتي حجة بين قبض النبي صلى الله عليه وآله إلى خروج النبي الاخر فأوصى رسول الله صلى الله عليه وآله وسلم بالاسم الاكبر وميراث العلم و آثار علم النبوة إلى علي بن ابي طالب.

1 – It has been narrated to us by Ali Bin Abdul Rahmaan, from Al-Hazzan Bin Al-Husayn Al-Lu'lu'i, from Muhammad Bin Sinan, from Ismail Bin Jabir, from Abdul Kareem Bin Umar, from Abdul Hameed Bin Al-Daylam, who said:

'Abu Abdullah^{asws} having said that: 'Allah^{azwj} Blessed and High Revealed unto the Messenger of Allah^{saww}: "Your^{saww} Prophet-hood has ended, and your^{saww} days are completed. Transfer the Great Name (*Al-Isim Al-Akbar*), and inheritance of the knowledge, and the effects of knowledge of the Prophet-hood to be in the possession of Ali^{asws} Bin Abu Talib^{asws}, for I^{azwj} do not Leave the Earth alone until there is a knowledgeable one^{asws} in it by whom^{asws} My^{azwj} obedience and My^{azwj} Wilayah can be recognised. A Proof between the Capture of the Prophet^{saww} up to the exit of the Prophet^{saww}, at the end". The Messenger of Allah^{saww} bequeathed the Great Name (*Al-Isim Al-Akbar*), and inheritance of the knowledge, and effects of knowledge of the Prophet-hood to Ali Bin Abu Talib^{asws}.

(2) حدثنا بعض اصحابنا عن الحسن بن الحسين اللؤلؤي عن محمد بن الفضيل عن ابي حمزة الثمالي عن ابي جعفر عليه السلام قال لما قضى رسول الله صلى الله عليه وآله نبوته واستكملت ايامه اوحى الله إليه يا محمد صلى الله عليه وآله قد قضيت نبوتك واستكملت ايامك فاجعل العلم الذي عندك والآثار والاسم الاكبر وميراث العلم و آثار النبوة في اهل بيتك عند علي بن ابي طالب عليه السلام فاني لم اقطع علم النبوة من العقب من ذريتك كما لم اقطعها من بيوتات الانبياء الذين كانوا بينك وبين ابيك ادم صلوات الله عليه وعليهم اجمعين.

2 – It has been narrated to us by one of our companions, from Al-Hassan Bin Al-Husayn Al-Lu'lu'i from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly, who said:

'Abu Ja'far^{asws} having said: 'When the Prophet-hood of the Messenger of Allah^{saww} ended, and his^{saww} days were completed, Allah^{azwj} Revealed unto him^{as}: "O Muhammad^{saww}! Your^{saww} Prophet-hood has ended, and your^{saww} days are completed. Transfer the knowledge which is within you^{saww}, and the effects, and the Great Name (*Al-Isim Al-Akbar*), and inheritance of the knowledge, and the effects of the Prophet-hood in your^{saww} Family, to be in the possession of Ali^{asws} Bin Abu Talib^{asws}, for I^{azwj} do not Cut off knowledge of the Prophet-hood from the ones to come after from your^{saww} offspring, just as I^{azwj} did not Cut it off from the Houses of the Prophets^{as} who were between you^{saww} and your^{saww} father Adam^{as}, may Peace be upon them all".

(3) حدثنا محمد بن الحسين عن الحسن بن محبوب عن محمد بن الفضل عن ابي حمزة الثمالي عن ابي جعفر عليه السلام قال سمعته يقول فلما قضى محمد صلى الله عليه وآله نبوته واستكملت ايامه اوحى الله إليه يا محمد صلى الله عليه وآله قد قضيت نبوتك واستكملت ايامك فاجعل العلم الذي عندك والايمان والاسم الاكبر وميراث العلم و آثار علم النبوة في اهل بيتك عند علي بن ابي طالب فاني لم اقطع علم النبوة من العقب من ذريتك كما لم اقطعها من بيوتات الانبياء.

3 – It has been narrated to us by Muhammaad Bin Al-Husayn, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-Fazal, from Abu Hamza Al-Thumaly, who said:

'I heard Abu Ja'far^{asws} him^{asws} say: 'When the Prophet-hood of the Messenger of Allah^{saww} ended, and his^{saww} days were completed, Allah^{azwj} Revealed unto him^{saww}: "O Muhammad^{saww}! Your^{saww} Prophet-hood has ended, and your^{saww} days are completed. Transfer the knowledge which is within you^{saww}, and the belief, and the Great Name (Al-Ism Al-Akbar), and inheritance of the knowledge, and effect of knowledge of the Prophet-hood in your^{saww} Family to be in the possession of Ali Bin Abu Talib^{asws}, for I^{azwj} do not Cut-off knowledge of the Prophet-hood from the ones^{asws} to come after from your^{saww} offspring, just as I^{azwj} did not cut it off from Houses of the Prophets^{as}'.

(4) حدثنا محمد بن عيسى عن محمد بن سنان عن اسماعيل بن جابر عن عبد الكريم بن عمرو عن عبد الحميد بن ابي الديلم عن ابي عبد الله عليه السلام قال اوصى موسى إلى يوشع بن نون واوصى يوشع بن نون إلى ولد هارون ولم يوصى إلى ولد موسى لان الله له الخيرة يختار من يشاء ممن يشاء وبشر موسى يوشع بن نون بالمسيح

4 – It has been narrated to us by Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail, Bin Jabir, from Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al-Daylam, who has said:

'Abu Abdullah^{asws} having said: 'Musa^{as} bequeathed to Yoshua Bin Noon^{as}, and Yoshua Bin Noon^{as} bequeathed to the son of Haroun^{as}, and did not bequeath to the son of Musa^{as}, because to Allah^{azwj} is the good, He^{azwj} Choses whosoever that He^{azwj} so Wishes to, and Musa^{as} gave the good news to Yoshua Bin Noon^{as} of the Messiah^{as}.

فلما ان بعث الله المسيح قال لهم انه سيأتي رسول الله صلى الله عليه وآله من بعدى اسمه احمد من ولد اسماعيل يصدقني ويصدقكم وجرت بين الحواريين في المستحفظين وانما سماهم الله المستحفظين لانهم استحفظوا الاسم الاكبر وهو الكتاب الذي يعلم به كل شئ الذي كان مع الانبياء

When Allah^{azwj} Sent the Messiah^{as}, He^{azwj} Said to him^{as} that he^{saww}, the Messenger of Allah^{saww} will come afterwards, his^{saww} name will be Ahmad^{saww} from the son of Ismail. He^{saww} will ratify Me^{azwj}, and ratify you^{as}. And (a meeting) took place between the disciples among the Mustahfizeen (The guardians), and Allah^{azwj} had Named them as Al-Mustahfizeen because they were guarding the Great Name (Al-Ism Al-Akbar), and it is the Book by which everything can be known which was with the Prophets^{as}.

يقول الله تعالى لقد ارسلنا رسلنا بالبينات و انزلنا معهم الكتاب والميزان الاسم الاكبر وانما عرف مما يدعى العلم التورية والانجيل والفرقان فما كان كتب نوح وما كتاب صالح وشعيب وابراهيم وقد اخبر الله ان هذا لفي الصحف الاولى صحف ابراهيم وموسى

Allah^{azwj} the High has Said "[57:25] **Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the balance**", and the Book is the Great Name (Al-Ism Al-Akbar), and they also knew from what is called the knowledge of the Torah, and the Evangel and the Furqaan. What was written by Nuh^{as}, and what Saleh^{as} wrote, and Shuayb^{as}, and Ibrahim^{as}, and this has been Informed by Allah^{azwj} that "[87:18] **Most surely this is in the earlier scriptures, [87:19] The scriptures of Ibrahim and Musa**".

فاين صحف ابراهيم (فقال ظ) اما صحف ابراهيم فالاسم الاكبر وصحف موسى الاسم الاكبر فلم تزال الوصية يوصيها عالم بعد عالم حتى دفعوها إلى محمد صلى الله عليه وآله ثم اتاه جبرئيل فقال له انك قد قضيت نبوتك واستكملت ايامك فاجعل الاسم الاكبر وميراث العلم وآثار النبوة عند على عليه السلام فاني لا اترك الارض الاولى فيها عالم يعرف به طاعتي ويعرف به ولايتي فيكون حجة لمن ولد بين قبض نبي إلى خروج آخر فأوحى بالاسم الاكبر وميراث العلم وآثار علم النبوة إلى على بن ابي طالب عليه السلام.

So, where are the Scriptures of Ibrahim^{as}? But, the Scriptures of Ibrahim^{as} is the Great Name (Al-Ism Al-Akbar), and Scriptures of Musa^{as} is the Great Name (Al-Ism Al-Akbar). The successors^{as} never ceased to bequeath these to knowledgeable one

after knowledgeable, until they were handed over to Muhammad^{saww}. Then Jibraeel came to him^{saww}. He said to him^{saww}: 'You^{saww} have come to the end of your^{saww} Prophet-hood, and your^{saww} days are completed. Transfer the Great Name (Al-Ism Al-Akbar), and inheritance of the knowledge, and effects of the Prophet-hood to be in the possession of Ali^{asws}, for I^{azwj} do not Leave the Earth without My Wali (Guardian) who is the most knowledgeable one^{asws} and Has My utmost recognition, by whom^{asws} My^{azwj} obedience and My^{azwj} Wilayat can be recognised. It is a Proof to the ones who were born between the passing away of the Prophet^{saww} to the coming out of the last one. He^{azwj} Revealed that the Great Name (Al-Ism Al-Akbar), and inheritance of the knowledge, and effect of knowledge of the Prophet-hood be transferred to Ali^{asws} Bin Abu Talib^{asws}.

آخر الجزؤ التاسع من الكتاب ويتلوه الجزؤ العاشر من كتاب بصائر الدرجات.

End of Part Nine from the Book, and will be followed by Part Ten from the Book
Basaair Al-Darajaat